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PUBLISHED BY HIS HOLINESS
SHRI 108 SWAMI HARNAMDASJI,
MAHANT, SHRI SADHBELLA TIRATH,
SUKKUR (SIND).

A SHORT ACCOUNT OF THE RISE AND GROWTH

OF

THE SHRI SADHBELLA TIRATH

AT SUKKUR.

RENDERED FROM SINDHI

BY

HAZARISINGH GURBUXSINGH AJWANI.



**PUBLISHED BY HIS HOLINESS
SHRI 108 SWAMI HARNAMDASJI,
MAHANT, SHRI SADHBELLA TIRATH,
SUKKUR.**

1924.

Λίνδασυϊ Ὑδάσιν,

पूज्यपाद वनखण्डीजी सिद्धेश्वर उदासीन १८८

आ १०८ स्वामी हरिनारायणदासजी उदासीन ॥
Amar Printing Press Sukkur.

MOST AFFECTIONATELY.
DEDICATED

To Bawa Haridasji, my premier chela, for his single-minded devotion to Sadhbella- the history of which place this book purports to trace- his spotless life, his loyalty, his goodness to all who visit this spot of Sadhus, and his splendid renunciation.

The Publisher.

FOREWORD.

The following pages are not a literal translation, but a close rendering, both in subject matter and method, of the Sindhi History of Sadh Bella edited by Master Bansiram Sahib and Sadhu Ishwaranand (Udasin). The present writer claims to have done no more than given an English garb to the sentiments and details given in Master Bansiram's book. His only excuse for the present work is the urgent need of an authoritative account of what is undeniably one of the most beautiful spots in the entire Province of Sind.

Sukkur (Sind), {
1st January 1924. }

H. G. A.

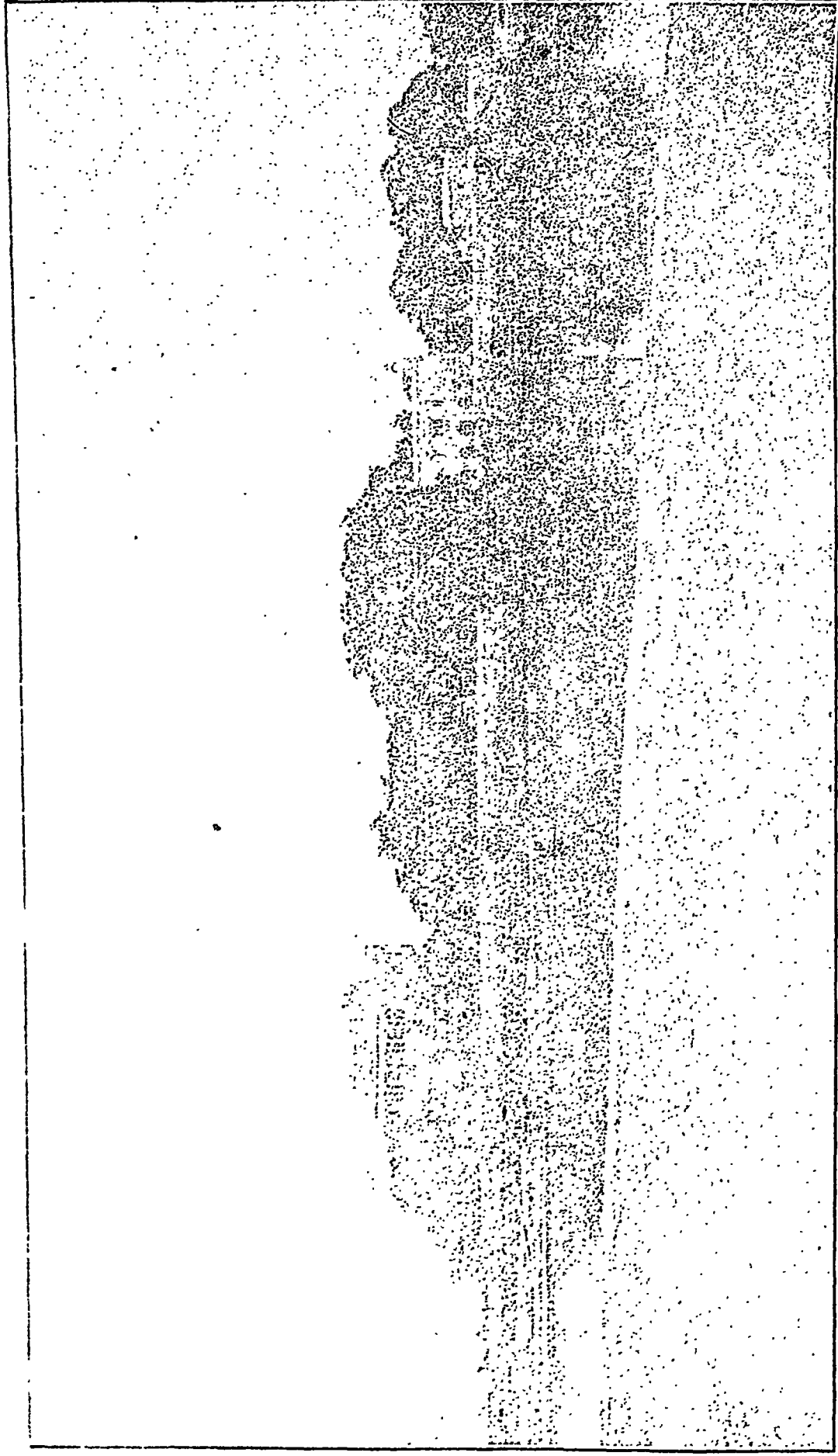
(NOTE)

The following explanations are set forth for the enlightenment of the reader who is not conversant with common Indian expressions or Indian religious terminology:—

Sadhbella = A retreat for sadhus or Hindu monks; Swami = 'His Holiness'; Sambhat = The Hindu religious year, reckoned from the VIKRAM era (57 B. C.); Kumbh = The huge religious gathering of the Hindus at Hardwar, Prayag etc; Kashi and Prayag stand for Benares and Allahabad respectively; Singh and Kark mean the zodiacal signs of Leo and Cancer; Parav = Sacred day for bathing; Gadi = Throne or seat; Mahant = The incumbent of the 'Gadi' of a monastery; Kothari = The one next in authority to a 'Mahant'. His duties are like those of a steward and minister to the Mahant; Samadhi = Religious trance, also the monument raised over the buried ashes of a religious personage; Mahatma = Literally, a high-souled person; Guru and Chela stand for the Preceptor and the Disciple respectively; Kamandal = A wooden bowl for water; Ghat = Bathing place or landing place; Bunder = Quay or Harbour; Pangat = The multitude, or the place intended for the meeting of the multitude to take food on the floor with legs crossed; Landhi = A crude tenement; Bhandara = Kitchen; Chatri = Umbrella or canopy; Parshad = 'Divine' food distributed on religious occasions.

आ साधुवेलातीर्थ के पूर्व दिशाका चित्र.

View of Shri Sadhbella Tirath, from the eastern side.



The Free School & the Library,

the Sabha Mandal

the Gurn Mandir.

(NOTE)

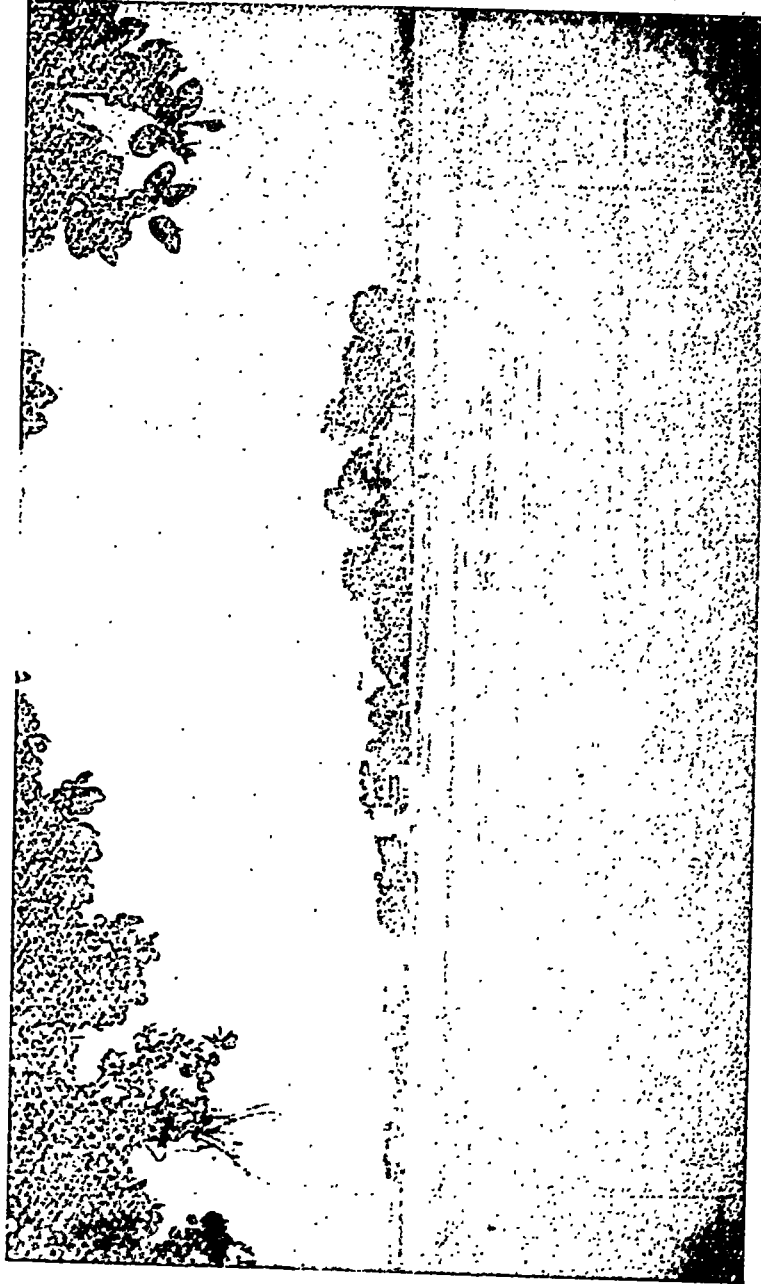
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View of Shri Sadhbella Tirath from the western side.

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Chart of Shri Sadhbella Tirath.

The End.

(The following beautiful lines appeared in the Sind Observer of 3rd January 1925 from the pen of that talented poetess—Mrs. Elsa Kazi of Khairpur Mir's).

—: 0 :—

SADH BELO.

Thro' arch of snowy marble
A throng of people pours,
To worship in the temple
With shimmering silver doors.
Some women by the idols stay;
Some men or maidens further stray
To where thro' tombs of yesterday
A saintly mem'ry soars——
Some rest beneath the leafy eaves
Where doves all day make music sweet;
And fountains flow the stream to meet.....
Or stroll thro' sunny plantain-walk
Where grey-haired elders sit and talk.
And crave the warming sun ray kiss.....
O man ! what pious spot is this ?
“Sadh BeloSadh Belo
“With saints and temples white—
“Sadh BeloSadh Belo.....
The islet of delight ! ”

*

*

*

And further some are wending
Where zephyr softly blows..
Thro' whispering trees and bowers
Where 'phulbel' purple glows..
Where golden-petalled champak shines
And green and clustering trail the vines
Where white the Jasmin climber twines;

And love on tip-toe goes.—
On marble wall 'neath azure skies
Lo there the fan-tailed peacock lies
With sun-rays in its plumage caught
Just like a rainbow-coloured thought
Reflecting with mysterious gleams,
The beauty that around it beams,
A glory that immortal is...
O heart ! what beauteous spot is this ?
“Sadh Belo.....Sadh Belo.....
“With flowers fair, bedight—
“Sadh BeloSadh Belo.....
“The islet of delight !

*

*

*

A few are further venturing
Thro' golden orange-wood
Where boughs with fruit are bending
In glorious giving mood !
Where million roses pink and red
Their fragrance sweet and lustre shed
And round the banks their garlands spread
To hedge their solitude.
Here roses greet the silvery stream
And here the soul may rest and dream
And catch the visions from on high
That sail, reflecting heaven, by...
And here the pilgrimage is done
A prayer said...a blessing won
From hands of perfect peace and bliss...
O soul ! what hallowed spot is this ?
“Sadh Belo.....Sadh Belo .
“With dreams celestial bright—
“Sadh Belo Sadh Belo.....
“The islet of delight !

INTRODUCTION.

It would not be an exaggeration to state, that in the entire Province of Sind, there is hardly a temple or place of pilgrimage which occupies such a picturesque site, or which appeals so much to the imaginative as well as the devotional instinct of the Hindus, as the magnificent island temple of Shri Sadhbella at Sukkur. Situated on the Maonak Parbat, and washed on all sides by the gurgling waters of the sacred Indus, Shri Sadhbella commands a view not easily paralleled anywhere. The arches of the Lansdowne Bridge rise steadily to the gaze of the spectator as he looks in the Eastern direction, while the scene on the Western side with the lofty minaret of Masumshah dominating the country-side looks gorgeous indeed, specially when seen at the time of sunset. Many a visitor to Sukkur and Rohri has been struck by the soft and glowing tints thrown up by the waters of the River Indus under the influence of the rays of the sun both at the time of the dawn and the twilight, and nowhere can this fairy scene be seen to such advantage as from a corner in one of the groves in Shri Sadh-

HISTORY OF SHRI SADHBELLA

bella. And, far away in the distance, the chain of hills which forms a conspicuous feature of Sukkur and its environs, adds a powerful background to the whole scene. A short while hence, a new feature will be added to this scenery, when the various canals included in the Sukkur Barrage and the Barrage itself are duly constructed. Sukkur, with its many attractions and places of note, its long and glorious riverside avenue, its lofty minaret, its impressive Suspension Bridge, its picturesque houses and streets, its Guide Bank, and all that the Barrage now stands for and will stand for in future, and all that may not be enumerated here, is, rightly, more proud of its far-famed island-rock on which the Sri Sadhbella stands than of any other thing.

Sri Sadhbella is almost the very first place to which a traveller is guided when he lands at Sukkur. From early morn until dusk, a continuous stream of boats plies regularly to take people to and back from the holy temple for a modest charge of half-an-anna per head. On Sundays, (specially on the first Sunday of the lunar month) and holidays, the concourse is immense, while on the days devoted to the great Hindu festivals there is a terrible rush of Pilgrims, to meet which, the authorities of Sri Sadhbella have to make special arrangements beforehand. Ever since the occupation of the Sri Sadhbella by Sri Swami Bankhandiji

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Maharaj. in Sambat 1880 (1823 A. D.) the temple has been attracting quite a number of Pilgrims, some of whom come from distant parts of India. And, recently, there has been a movement led by the present Mahant of the Sri Sadhbella, Shri 108 Swami Harnamdas Sahib, to revive the great Kumbh Mela (religious gathering) which used to be held in ancient times on the banks of the River Indus, and give Shri Sadhbella its proper status of being one of the cardinal places of Pilgrimage and religious ceremonials in India.

It is now being established without a shadow of doubt, that in the pre-Mahomedan times, the site occupied by the Shri Sadhbella and the bank opposite to it used to be places for huge religious gatherings of the Hindus, and for the performance of various religious rites, much the same as Hardwar, Prayag etc. are at the present day. In the treatise entitled " Shri Sind Sapt Nad Sadhbella Tirith Mahatam " published under the auspices of Shri Swami Harnamdas Sahib, it has been conclusively shown, that in the early times Kumbh Melas used to be held on the bank of the Indus. With the spread of Buddhism in the land such gatherings came to a stop. They were revived by Shri Shankar Acharaya when he stemmed back the tide of Buddhism; but while through the efforts of this great Hindu Teacher, the Kumbh Melas continued to be held regularly on the banks of Hardwar,

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Prayag, Ujain and Godawari, no steps were taken to do the like on the bank of the Indus for the all sufficient reason that Sind was at that time completely under the domination of the Muslims, and it was doubtless thought inexpedient to tackle this Province in the above direction.

The religious books of the Hindus amply testify to the fact that Kumbh Melas used to be held on the bank of the sacred Indus in the months of Sawan and Bada (August and September). In Shiv Purana (Shloka 21st. of 12th Adhaya of Vishweshwar Sanghita) we read :—

SHLOKA.

ब्रह्मलोकप्रदं विद्यात्तपः पूजादिकं तथा ।

सिन्धुनद्यां तथा स्नानं सिंहे कर्कटके रवां ॥ २१ ॥

The meaning of these lines is, that when the sun enters the zodiacal signs of Singh and Kark (in the months of Sawan and Bada), any one taking a bath in the river Indus or pursuing religious devotions there, would be rewarded with the attainment of Brahama Loka (celestial regions).

The Indus being the longest river in India (about 1700 miles in length) and in that respect having a precedence over both Ganges and Brahampatra, the Hindu Scriptures have many passages showing an extraordinary regard and veneration for it. Some-

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times the title of "Sea" too has been applied to it. The sixteenth Shloka in Adhaya first of "Narayan Sarvar" says :—

सिन्धूदधि समं तीर्थं न भूतं न भविष्यति ।

अमरामृत्युमिच्छन्ति अन्येषां तत्र का कथा ॥ १६ ॥

The meaning is, that there never has been nor ever will be any place of pilgrimage equal to the river Indus. The very gods do hanker to give up their breath on the banks of the river Indus, and as for ordinary folk they need not be mentioned at all. The eighty-third Shloka of the Uttara Khanda in Padam Purana too lays it down :—

सिन्धौ गत्वा विशेषेण स्नानं कुर्वन्ति ये जनाः

मुच्यन्ते नात्र सन्देहः श्री नृसिंह प्रसादतः ॥ ८३ ॥

The above passage states that those who take a bath in the sacred waters of the Indus at the time of Parav, have their sins surely washed off through the grace of Shri Narsingh Bhagwan. A fact which may be mentioned in this connection is that the river Indus receives no less than Seven feeder rivers, namely:—
1. Vipasha (Beas) 2. Shatdru (Sutlej) 3. Chandra Bhaga (Chunaab) 4. Sarswati (Lunda) 5. Iravadi (Ravi) 6. Vatasta (Jhelum) 7. Sindhu (Attock).
The Mahabharata itself has paid a tribute to the great religious sanctity of these seven rivers. Shloka:—

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विपाशा च शतद्रुश्च चन्द्रभागा सरस्वती ।

इरावती वितस्ता च सिन्धुर्देव नदी तथा ॥ १९ ॥

(Sabha Parv Adhaya 9 Shloka 9)

Because of the absorption of no less than seven rivers in the mighty and sacred Indus, the religious sanctity of the river is greatly enhanced, and for every Hindu it should be a religious duty to take bath in it, and perform all religious rites and ceremonies on its banks.

The Shri Sadhbella is the proper and ideal place in Sind, where the great religious fairs might be held, and various religious ceremonies performed. It lies like a precious jewel in the lap of the Mighty Mother and possesses the Chakar Tirath, which gives it a peculiar pre-eminence, and marks it out as a first-class place of pilgrimage, about the religious efficacy of which, the Hindu Shastras have rightly waxed eloquent.

Exactly 100 years have elapsed since Shri Swami Bankhandiji Maharaj touched the site, upon which the Shri Sadhbella stands, and occupied the two rocks which constitute what is known by the title of Shri Sadhbella, and it is needful that an authoritative account of the rise of the Shri Sadhbella and of its Founder be available to the curious as well as to the general public. To supply the necessary information, Shri Swami Harnamdas, the present

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incumbent of the Gadi, arranged to publish two pamphlets in Hindī and Sindhī respectively to give an authoritative account of the origin and subsequent growth of the Shri Sadhbella, as well as a biographical sketch of the revered Founder of the temple (and his successors). The present work is more or less a rendering of these pamphlets and it is intended for the enlightenment of the many admirers and pilgrims who have a love and regard for the holy place and its associations, and who would fain know something about its History.

Another object of such a publication as this is, the desire to remove the many misunderstandings and misconceptions regarding the history of Shri Sadhbella, which have found a place in the minds of those not well conversant with its true history. Some writers have indeed been so much led astray by inaccurate information that they have perpetrated gross and almost unpardonable mistakes in their books while treating of the Shri Sadhbella. Here are two instances. Bhai Giansinghji Giani writes on page 258 of his history of the Khalsas (2nd. edition) sambat 1897 (1840 A. D.)

“ऐथे भी बावे-दे मकान बणो होए हन ॥ ऐथे चल, सक्खर, वखर,
ते रोहड़ी दे मध सिन्धु दरिया दे विचकार जेथे हुण साधवेला है वोहड़
हेठ जा बैठे । ख्वाजे पीरदे मुजावर चर्चा ते बावे जी दी बाणी सुण के
अते आत्मिक शक्ति देखकर संव हार गए ” ।

HISTORY OF SHRĪ SADHBĒLLA

To those who have even the least bit of knowledge regarding the Shri Sadhbella, a statement like the above would be nothing else but an amazing product of a fertile imagination. Bhai Giansingh makes it out that Shri Guru Nanak Dev visited in sambat 1576 (1519 A. D.) the place where Shri Sadhbella stands and had a talk with the guardians of the temple of Khaja Zind Pir which made them feel extremely small, and that thereafter the place remained consecrated to the memory of the great Baba Nanak. Before making such a statement, Bhai Sahib should have known that in those days the Shri Sadhbella was no more than a piece of rock untenanted by any one.

He has evidently mistaken the place consecrated to Zind Pir (the river deity) which too is an island and stands not very far off from the Shri Sadhbella, for the latter itself. Baba Nanak did visit this Zind Pir, and converse with the Mohamadan guardians of the place who have continued to live there for generations. As a matter of fact, there is a spot on the north-west side in Zind Pir where the famous discourse took place, and to this day the fateful spot remains sacred to the memory of Him who once trod it. It is also believed that Shri Guru Nanak Dev threw a tooth-stick nearby that grew into a tree which is to be seen in Zind Pir

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until this day. Bhai Giansingh's error has given rise to many similar errors on the part of the people who have thoughtlessly relied on his statement, and in the interests of Truth it must be rectified in the future editions of the book.

An error of the same nature has made its way in the work of Bhai Harisingh of Pind Saga (District Lahore) published in sambat 1967 (1910 A.D.) at the Edward Press. On pages 23--24 of this publication we find a statement which fairly takes one's breath away. Bhai Sahib tells us that Shri Bankhandiji Maharaj was placed on the Gadi of the Shri Sadhbella by Shri Guru Nanak Dev Himself! A little knowledge of history would have reminded him, that whereas Shri Guru Nanak Dev was born in sambat 1526 (1469 A. D.) and died in sambat 1596 (1539 A. D.) Shri Bankhandiji was born in 1820 (1763 A. D.), founded the Shri Sadhbella in sambat 1880 (1823 A. D.) and died in sambat 1920 (1863 A. D.). Such a discrepancy is too glaring to be overlooked by any sensible person. Bhai Harisingh has not been content with the above baseless assertion. He has been bold enough to put it down at the conclusion of his book that he has studied under Shri Swami Harnamdasji. The present Mahant of Shri Sadhbella has never had him as a pupil, and the only inference to be made out

राज्य घाट की ढयोढी संगमरमरकी
पश्चिम दिशाका चित्र ।



View of marble balcony over Raj Ghat
from the western side.

CHAPTER I.

A BRIEF SKETCH OF THE LIFE OF THE FOUNDER OF SRI SADHBELLA.

The life of Shri Swami Bankhandiji Maharaj, the founder of Shri Sadhbella, reads like a romance. And yet, to Hindu imagination, nothing in the following narrative will appear incredible or unusual; no Hindu needs be told that there are more things in Heaven and Earth than his or any other philosophy can dream of. The glorious career of the founder of Shri Sadhbella, as far as it is known to us, extends over two successive incarnations, and it will be our object to trace in this chapter some salient features of the life lived by him in the first portion of this two-staged unfoldment of His personality.

No exact information is available regarding the date of the birth of the Swamiji in His first incarnation, but tradition fixes the date at year 1760 Vikram era i.e. 1703 A. D. Nothing is known about the early life and training of the Swamiji. All accounts that relate to Him begin with a reference

HISTORY OF SHRI SADHBELLA

to the Tapasaya (religious devotion and exercise) of the Swamiji in the celebrated Moran-Jhari. This place is situated in the Kingdom of Nepal and is about 100 miles east of Darbhanga raj. It seems to have been an excellent spot for meditation and religious exercise for it attracted at that time and still attracts Hindu devotees.

Devotion to religious exercises does not, however, necessarily banish worldly considerations from the minds of those who practise them, and the Swamiji had soon to realise the truth of this statement. He had as His neighbour, a Gosain Sadhu, who had many admirers and followers that lovingly ministered to his wants. The advent of the Swamiji was rather unfortunate for this sadhu, and he soon saw his followers rather more fervent in their praises of the great ascetic than the thought it proper. He began to think of ways and means to get rid of his formidable rival, and could hit upon no better means than call in the aid of the Raja of Nepal. To him then he repaired instantly for assistance.

The Raja welcomed the holy man, and inquired of him if he could be of any use to him. The clever Sadhu did not want to reveal his true motives to the royal court by his regard for the welfare of the monarch. He detailed at length to the Raja

LIFE OF THE FOUNDER

how an ascetic had come to stay near his cottage and was performing ascetic exercises, such as fasting, trances and "Tapasaya", to bring about the downfall of the Raja and his state. As expected, the Raja was startled out of his wits to hear of the impending calamity, and planned swift measures to avert the terrible catastrophe of which he had been fore-warned by the benevolent Sadhu. He instantly sent for his ministers and military officers, and instructed them to break the "Tapasaya" of the evil-disposed Swami and spoil all his chances of aggrandizement through spiritual exaltation. After that, they were to bring the ascetic to the royal court to meet his deserts.

When the Raja's people approached the spot where they were to find the Swamiji they found Him in a trance beneath the spreading leaves of a tree. The beatific look of the great Ascetic, as He lay wrapped in supreme exaltation, was enough to bring the myrmidons of law on their knees before Him whom they had set out to destroy. It is not infrequently that the mere sight of great Yogis and Saints has sufficed to convert the infidel and the stony-hearted. It was simply impossible for the Nepalese to harm the great Yogi or even to disturb His trance or "Samadhi". At length when the time came for the Swamiji to wake out of His trance, all the Nepalese folded their hands and cried out in

HISTORY OF SHRI SADHBELLA

a piteous tone: "O Mighty One! To you are known the hidden secrets of the past, the present as well as the future, and doubtless You must be knowing full-well that we are guiltless in this matter. We have simply to carry out the orders of our master." The Swami smiled and replied: "I am aware of all that has passed. Don't worry at all. You will find me at your place before you have time to reach there." With these words the Swamiji disappeared, leaving everybody stupefied with amazement. The Nepalese went about seeking the Swami, but no trace could be had of him. After many days' wandering they reached the outskirts of their own place, and great was their wonder to find the Swamiji deep in a trance under a tree just outside the city proper. The Nepalese guards immediately ran to their master and related the entire episode to him. Then did the Raja realize that he had to do not with a scheming mercenary asectic, but with a selfless and perfect one.

Sending for all his courtiers the Raja betook himself to the Swamiji, and prostrating himself before him besought him to pardon him for his rash and ill-advised step. The Swami heard the Raja very calmly and assured him that he bore no anger towards him. The Raja expressed a desire to be accepted as a disciple by the

LIFE OF THE FOUNDER

holy man, and entreated him to enter the city and grace the palace with his holy presence. The Swami was pleased with the reformation in the heart of the monarch, and consented to accompany him to his palace. When the party arrived at the palace, the Swami exhorted the Raja to follow constantly the path of Righteousness and Truth, and promised that all his troubles and worries would disappear as soon as he meditated upon the lesson taught to him and upon Him who had taught it to him. Then the Swamiji vanished from the sight of the assembly and returned to "Moran Jhari." After this memorable incident, the Raja made it a point to visit the Swami once a year, accompanied by all his retinue. To this day the Rajas of Nepal send for the ashes of the hearth used by the Swami once a year and also on the occasion of their accession to the throne.

Not long after this, a sadhu of the order of Udasin, who had been anxious to meet the Swami, came to Moran Jhari and settled down near the place occupied by our Swami. This Sadhu had always with him the skin of a deer (used as a carpet), and hence he was called "Charmposh" (skin-wearer). The Swami had three favourite places where to practise austerities and exercises—Bheria Math, Dhuni Sahib, and Takia Sahib. From 4 a. m. to 8 a. m. the Swami practised

samadhi at Bheria math, from 8 a. m. to 7 p. m. He did it at Dhuni Sahib, and from 7 p. m. to 3 a. m. He performed Yoga exercises at Takia Shib. Between 3 a. m. and 4 a. m. He attended to His daily requirements. These three spots were separated from each other by a distance of nearly 13 miles, but the Swami could easily transport himself from one place to another by the stretch of His Yogic powers. One day it so happened that the new Charmposh Sadhu was busy washing his feet in the river near Asham Khand when his iron tongs struck a stone, and instantly the iron tongs were transformed into golden ones. The sadhu realized that the stone was a Pars stone (supposed to convert iron into gold by mere contact), and as a recluse like him had nothing to do with gold he flung the wondrous stone in the river along with the pair of tongs. All these happenings were being noticed by another sadhu who cried out: "O Mahatma ! since you had no use for the wonderful Stone you may as well have passed it on to some one like me who could have made use of it in providing food for the countless throngs of sadhus who flock to the holy Kumb fair." This sadhu was named Prítamdas. Sadhu Charmposh had long emancipated himself from worldly passions and desires; and besides, the contact of a perfect ascetic like Swami Bankhandiji

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Maharaj had made him absolutely disdainful of riches or worldly possessions. He understood that Sadhu Pritamdas was a prey to self, and in order to help him to his salvation addressed him as under: "O Friend ! All that you see here has no real existence. Everything will pass away. It is no use having any attachment for anything frail and transitory. Shri Swami Bankhandiji has cured me from attachment to the false and unreal objects of this world. I should advise you to meditate upon Him and seek His help, if you desire salvation." Pritamdas was touched by his exhortation, and requested Sadhu Charmposh to give him information regarding the daily programme and whereabouts of the Swami. The latter gave him the necessary information, adding: "It is not easy to have a sight of the Swami, for, He is generally invisible to the sight of any except those who strongly and sincerely meditate upon Him". Saying these words Sadhu Charmposh went away.

Pritamdas now had no other desire save to have a glimpse of the glorious Swamiji. He bent all his energies, therefore, to the quest of the Master and devoted himself to His contemplation. On the other hand, the Swami wanted to test the intensity of the longing of His devotee, and as a piece of trial, He transformed His chain into a snake which quietly

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wound itself round the limbs of Sadhu Prítamdas. After a while, the snake disengaged itself from the body of the Sadhu and returned to the Swamí. The entire proceeding was keenly watched by the Sadhu who intuitively realized that the snake was in some way connected with the Master whom he was seeking. Having once realized this, he started in quest of the snake. On the way he encountered a cow-herd whom he questioned regarding the whereabouts of the Swamí. The cow-herd replied, "You will meet the Swamí just on this spot." With these words the cow-herd vanished from the sight of the sadhu. The next sight that the bewildered sadhu saw was that of a Brahman whom too he interrogated in the same way as he had done the cow-herd. The Brahman replied: "The Swamí is just before you," and disappeared. The Brahman as well as the cow-herd were in reality manifestations of the Swamí Himself, and this fact was realized in a flash by the sadhu, and the moment the truth dawned upon his mind he was blessed with the sight of the Swamiji. The sadhu fell prostrate before the Master and murmured words of devotion and reverential love which pleased the Swamí so much that He promised to do anything for the sadhu. The latter very earnestly replied that the sole object of his life thence forward would be to serve the Master, and he required nothing

गुरु मन्दिर के दक्षिण दिशा का चित्र ।



View of the Guru Mandir from the southern side.

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more than an opportunity to do so. The Swamiji very affectionately permitted him to live near Himself, and thus Sadhu Pritamdas was initiated into the mysteries of the spirit.

There is not the least doubt that the Swamiji was an Adept, as the word goes. He had transcended the limits of Time and Space and mastered the weaknesses that flesh is heir to. It is reported that on every Ekadashi day the Swami had a discourse with that well-known Master of Sidhs or Adepts, Sidh Gorakhnath, and Sadhu Pritamdas had the honor of being present on those gracious occasions. Thus things went on until one day Sadhu Pritamdas, now thoroughly versed in spiritual mysteries, approached his Master with the following request: "It should be a matter of duty with us to do something effective for humanity, and so I would very much like to establish Akharas (here the word means "Regulated settlements"), for the Udasin Sadhus who are now scattered in all directions. If such a move is made, the entire fraternity of sadhus as well as the student community in general would be largely benefited." The Swami replied: "It is well if you do so, but remember to perform this mission disinterestedly and without entertaining any attachment to its fruit or aftermath, and forget not the injunctions of the Lord (Sri Krishna, in the Sri-mad-Bhagvat

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Gita) on the point. Now you may take some ashes from this hearth. Smear some of it on your head, make a ball of the rest and make the latter the object of your constant care and devotion." Then the Master duly blessed His disciple and sent him abroad to establish settlements for the Udasin sadhus. To this day such settlements will be found flourishing at Hardwar, Kankhal, Kashi and other sacred places. The Udasin Akhara at Kankhal bears the name of Sadhu Pritamidas even now.

Now to relate another incident in the life of Swamiji. A short while after the departure of Sadhu Pritamdas two high personages renounced the world and its sweets, and turned their steps towards the Swami's cottage at Dhuni Sahib. The Swami was glad to receive the two would-be-recluses and admitted them to His fold under the titles of Jurabhura respectively. They were assigned the duty of guarding the door while their Master was in the state of Samadhi. Notwithstanding his signal discomfiture described above, the Gosain Sadhu of Chitramath had not yet ceased to trouble the Swami occasionally, and hence the need of a guard to prevent interruption in hours of meditation and trance. Once it so happened that the two recluses felt an unaccountable longing for a mango, and related the same to the Swami. The latter pointed out to them

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the garden where the Gosain Sadhu lived and asked them to get from him a mango. When the two made known their request to the Gosain, the latter was highly incensed and tauntingly replied, "I am sorry I cannot grant your request. Since your Master pretends to be such an exalted person, it is meet that He should have a garden of His own." The pair carried this disappointing message to their Master, who far from being disconcerted at it, quietly said, "Well, since it is so, I must provide you with a mango some-how or the other. There is no mango tree near-by, but yonder you will find plenty of Sal trees which will provide you with mangoes. All the Sal trees which feel the touch of your tongs will have the virtue of bearing mangoes every season." The two devotees had an implicit faith in their Master, and immediately betook themselves to the Sal trees and touched four or five of them with their iron tongs. The touch of the tongs had a magical effect, and in a short while they had more mangoes than they could carry. To this day, these few Sal trees look in all respects like others of their species but in every mango season they bear mango fruit.

One day when the Swami was at Bheria Math He called Jura Bhura and explained to them that He would presently go into a trance for ten days after which He would revive as usual. He instructed them

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to note that His body would look like a corpse all those ten days, but that, that sight should not disturb their minds in any way. Then the Swami duly went into a trance and His body lay as of one dead. This news travelled to the Gosain Sadhu who saw in it an easy means to remove His mortal enemy from his path. He went to the spot and fell a-reproaching Jura Bhura, exclaiming to them: "O big fools! Who ever heard of the Guru giving up the ghost and His chelas (disciples) making merry over it? Shame it is that you can afford to eat, and drink while your Swami lies dead. You can feel the pulse of your Guru and satisfy yourselves whether it be death or trance. If after satisfying yourselves on that score you persist in your unnatural conduct I shall have no other go but to report the matter to the authorities and get you punished." The two recluses were not much endowed with shrewdness and having been convinced of their Master's death, they thought nothing about His injunctions and made preparations to cremate the corpse of their Master. The funeral pyre was made ready, and half the body of the Master was in flames when the Swami revived to consciousness and casting an angry glance at the Gosain cried out: "O evil one! Notwithstanding repeated provocations I have refrained from doing any harm to you. Now I say unto you that as a punishment

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for the evil done by you, none of your successors will be able to control his passions. The line of monks ends with you, and the line of house-holders succeeds it." The Gosain replied, "Your contiguity has deprived me of all my well-deserved reputation and following. I too say unto you that this place of yours will be a rendezvous for the lions and the elephants. and no chela of yours will inhabit this spot to perpetuate your name. We are quits, but while my place will continue to be known, no successor of yours will be found here." During this colloquy the two dazed recluses were unable to say a word, and they were trembling like anything. At last they caught the eye of their Master who turned graciously towards them and said: "The Gosain is after all a Sadhu, and his words must come true. Hence I bid you go and bring a pillar measuring three and half haths (hands)." When that pillar was brought the Swami ordered it to be fixed in His cottage and said: "No disciple of mine will be found here, but this rigid and chaste Mohandas (i. e. pillar) will keep alive my memory. It measures the height of an average man, and none will have the strength to uproot it and cast it away from here. As for ye, O Jura Bhura! I have still much to do in my earthly existence, and so after a short time I shall be born again in the house of Pandit Ramchand of Kuru-

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khetra. My name and countenance will continue to be the same as now. Now you erect a monument over my ashes on this spot and continue to live here until the end of your days, so that your ashes will also find repose just beside mine. Your infinite devotion towards me will have its reward, and consequently, when I shall be initiated in the order of Udasin sadhus in my next birth I shall found the holy Shri Sadhbella on the banks of the Indus river, and shall accept you two as my disciples under the titles of Harnaraíndas and Harparsad respectively. One of you will occupy the Gadí of Khothar in Shri Sadhbella, while the other will ascend the Gadí of the Mahant. And after a time the Gadí of the Mahant will descend to the line of the Khotaries." With these last words the Swamiji departed out of His earthly existence. To this day the Pillar (Mohandas) described above can be seen in Bheria Math, Jura's and Bhura's remains lie cremated just beside those of the Swami Himself. It is reported that for a long time the wild lions used to sweep the holy spot with their tails. This sight is no longer seen, but curiously enough, the fuel somehow or the other creeps to the spot, where the sacred hearth was situated, and the Dhuni (the hearth) is constantly alive. The five or six Sal trees with their magical properties are yet extant, and any-body can satisfy himself about the statement

राज्यघाटकी ढयोढी संगमरमरकी पूर्व दिशाका चित्रा



View of marble balcony over Raj Ghat
from the eastern side.

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made here viz that while the leaves, branches etc. of the tree are all like those of an ordinary Sal tree, the fruit derived is mangoes only.

CHAPTER II.

THE HISTORY OF THE FOUNDER OF SHRI SADHBELLA (CONTINUED).

The Swamiji's career of usefulness on this earth had yet to run. So he was born again in this same holy land of Bharata in sambat 1820 (1763 A. D.). By a curious coincidence He opened His eyes to light on the memorable field of Kurukhestra, as if to signalise His mission of a great spiritual warrior. Pandit Ramchandra Sharma, a Gour Brahman of Thaneshwar, Kurukhestra. had the privilege to receive this wondrous child in his household. Pandit Ramchandra was a learned and erudite scholar, but he was without that tinge of narrowness which characterizes most scholars. He spent freely and was respected and loved by all his kinsmen and neighbours. A worshipper of Mahadev, he never failed in his devotions to his Deity. In spite of all these attainments and comforts, the Pandit was possessed of a secret sorrow which he shared with his wife, Manorma. This noble and gifted lady, used often to bewail her lot and join with her husband

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in his grief. Both of them intensely felt the lack of a son, and they were prepared to sacrifice everything to have a son born to them. For a long time the dearest wish of this devoted couple remained ungratified, until they lost all hope of such a consummation ever coming to pass. But a kinder fate was in store for them.

One day, the Pandit and the wife had the happy privilege of entertaining a great mandli or company of sadhus. The leader of this monastic fraternity was Swami Melaram, a sadhu of the Udasin order of Hindu monks. Pandit Ramchandra brought this venerable company to his house with all suitable respect and ceremony, and assisted by his wife, served them as best as he could. Swami Melaram was very gratified at such a reception and congratulated his host on his highly developed sense of piety and hospitality. When he was about to depart from the Pandit's house he blessed his host and requested him to ask any boon that he might. Pandit Ramchandra, very humbly and respectfully, entreated the great Swami to cure his wife of barrenness and bless them with a son. The Swami acceded to this request and promised that two sons would be born to his host, the elder of whom should be reserved by his parents for himself (the Swami), as he required His services.

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The Swami's promise had its due fulfilment; only a week after the beginning of sambat 1820 (one day previous to Durga Ashtami and two days before the anniversary of the birth of Shri Ram) on the seventh day of Chet (Monday), the gifted child who was destined for such a high mission, was born to Pandit Ramchandra. It is unnecessary to describe in detail the rejoicing, consequent upon this auspicious event and the liberal manner in which the happy father distributed largesses and bounties to celebrate the occasion. As usual, a horoscope was carefully prepared, showing the various planetary influences that were to guide the future destinies of the blessed child. For the curious we reproduce the chart.

Those who are conversant with the science of astrology will easily find out from the above chart that the child born under such a conjunction of planets could not but have been a mighty Prince or Saint, fit to rule a mighty empire, or have been the spiritual saviour of a struggling mass of humanity. In accordance with the rules of the horoscope, the child was named Balchand. Two years after His birth a brother was born to Him, and he was named Sadhuram.

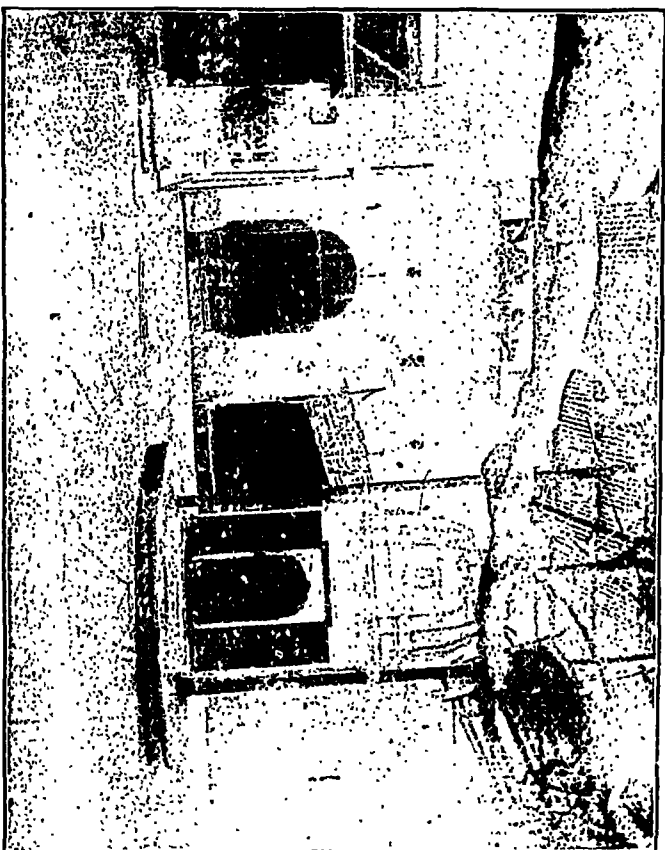
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For nine years Balchand lived with His parents, and gladdened their hearts. It was easy to see that He was not like other children and was pre-dedicated to a mighty mission. When He was nine years old it was felt that it was high time for him to put Himself under the guidance of a preceptor. His father was duly reminded of the injunction laid upon Him by Swami Melaram, but He was loath to give his child up, so dear had He become to him. But there was no other go save to allow the child to repair to His master, for whom He had been already experiencing a strong fascination. So, one fine day, Balchand took leave of His parents and His home and proceeded to Swami Melaram to be initiated in His cult. Swami Melaram was anxiously awaiting the event, and cordially welcoming the new recruit to his fold, he initiated Him into the mysteries of the order of the Udasin sadhus by imparting to Him the supreme lesson of "Satnam." And, because Balchand had traversed a jungle to get to His master, He was named "Bankhandi" ("Ban" means a jungle). Swami Melaram told his young disciple that gifted as He already was, there would not be much to learn for Him before He started on the mission for which He was destined, but that He would have to wait a while for that time to be ripe. Then he made Him his chief disciple.

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From sambat 1830 to 1836 (1773 A. D. to 1779 A. D.) Swami Bankhandi went about from place to place in the company of His Master, and made invaluable progress in spiritual exercises and attainments. In sambat 1836 (1779 A. D.) in the month of Kartika (October), He fell in with an accomplished Yogi who kept Him with Himself for three years and a half. This spiritual fellowship between the two was dissolved on the occasion of the Kumb Mela held at Hardwar in sambat 1840 (1783 A. D.). Having parted company with the above mentioned Yogi, the Swamiji returned to his proper Guru (spiritual preceptor). The same year He received a behest from Swami Melaram to perform a complete pilgrimage, and in obedience to that command He set out in company with a band of sadhus. Among other things He visited Prayag in sambat 1842 (1785 A. D.), Kashi, Kashmir, Central Provinces, Amarnath, Kashmir (once more) etc. In sambat 1843 (1786 A. D.) having received an initiation to visit the place where the Sidhs (adepts) lived, He repaired to that spot and was received by the Sidhs with all due respect. In sambat 1842 (1795 A. D.) He met His master at the Kumbh fair held at Hardwar. In sambat 1854 (1797 A.D.) He left the place of the Sidhs for Amarnath, from where He went to Vazirabad, Jhelum Nagar, and

भंडार, पंगत, मन्दिर श्री महादेवजी



The Shiva Mandir at Pangat.

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the cities of the Punjab in general.

Leaving Amritsar in the same year, He went to join the Kumbh fair at Prayag, where He had the happiness to see His beloved master once again. The sambats 1855 and 1856 (1798 and 1799 A. D.) were given to visiting Chitrakot and its environs. A month in sambat 1857 (1800 A. D.) was given to visiting Sri Guru Nanak Retha. The Swami proceeded thence to Sri Badri Narayen, and passed a goodly time in acquainting Himself with adepts who lived in the mysterious caves. In sambat 1860 (1803 A. D.) He passed through Hardwar to Shri Amritsar where He lived for six months. Sambat 1861 (1804 A. D.) saw Him again at Hardwar, where Bawa Manohardas and several other sadhus profited by the discourses of the Swami. After a stay of three years in that city He wended his steps to the distant land of Assam and was accompanied by two comrades and Bawa Gangaram. On the way they had to pass through Muradabad, Nimsharni Sita Marhi, Janakpur, Ajodhyapuri, Hari Har Cheter, Gayaji, Burdwan, Calcutta and Dacca.

During the period of Swamiji's stay in Assam a queer difficulty presented itself to His company. On the night of the full moon in the month of Vaisakh (April) it was usual for these sadhus to worship their Master in a ceremonious manner, and it was an indispensa-

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ble part of the ceremonial rites to make an offering of mangoes. In Assam, however, it was impossible to procure mangoes at that particular time of the year. Confronted by a difficulty which seemed insuperable, the sadhus could do nothing else but to go in a body to the Swami and represent their helplessness to Him. The Swamiji speedily solved their difficulty by forwarding one of them in a flash through His mystical influence to the distant Delhi, from where the messenger brought forth the requisite fruit in a short time. Next day, the Swami was duly honoured and worshipped by His people to the accompaniment of the offering of the indispensable mangoes. In 1866 (1809 A. D.) the Swami passed through Parashram Kund, Balu Kund, Karodesh, Kamakhia Devi and Muksudabad. Thence He proceeded to Bhagulpur, Monghyr, Prayag in sambat 1866 (1809 A.D.). At the last named place the Swami had the good fortune to encounter His guru, Swami Melaram. In sambat 1867 (1810 A. D.) He went to Nepal, and thence to Mukti Nath, Asansole, Cuttack and Jagannath Puri. In sambat 1869 (1812 A. D.) He travelled to the banks of the Godavari to join the Kumb fair where too He met His master. All this time Swami Bankhandi was accompanied by His monastic company. Sambat 1870 (1813 A. D.) saw him and Swami Melaram at Ujjain. Thence

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the Swami went to Bhopal, Hyderabad Deccan and Madras. In sambat 1871 (1814 A. D.) He stayed at Madras. In sambat 1872 (1815 A. D.) He went to Rameshwar, Ceylon, Malbar and Jangbar. In sambat 1873 (1816 A. D.) He left the shores of India for Aden, Gwadar, Muscat and Sanadep and returned in sambat 1874 (1817 A. D.), when he passed through Calicut, Bangalore, Mysore, Kushkundha, Sholapur, Poona, Bombay, Goa, Devbander, and Bombay again in 1875 (1818 A. D.). At every one of these places the Swami used to hold religious exercises, and organize something or the other which should be helpful to the masses. The Bombaywallas sought to detain the Swami, but he stayed for six months only at that place; in response to the insistent demands of the Bombay people, he enjoined upon Bawa Gurmukhdas, one of his religious brethren, to stay permanently at Bombay. He took with himself only two sadhus, Bawa Santdas and Sadhu Gangaram, and passing through Godri, Abu, Junagadh in 1877 (1820 A.D.) Girnar, Prabhasa, Sudhamapuri in 1878 (1821 A.D.) Gomti, Dwarka, Mandvi and Narain Sarvar, arrived in the Province of Sind in 1878 (1821 A.D.).

CHAPTER III.

THE FOUNDING OF SHRI SADHBELLA.

As related in the last chapter it was in sambat 1878 (1821 A. D.) that the Swamiji's sacred feet rested on the soil of Sindhu. He did not remain for long at Karachi or Tatta or Kotri, and reached Hyderabad in time to celebrate the Diwali festival there. That year was an unfortunate one for the citizens of Hyderabad. Cholera was claiming several victims everyday and the city of Hyderabad had surely an evil time of it. Some of the prominent citizens of Hyderabad approached the Swamiji to ward off the pestilence from their city, and touched by their appeal, the great Sadhu gave them a quantity of cow's milk over which He had breathed His mystic breath, and enjoined upon them to sprinkle the same around the whole city. This small event had a great significance, for not a vestige remained thereafter of the fell scourge that had hitherto worked havoc in that beautiful city. The Swami's beneficent and magical performance became well known all over the province, and there was a rush of people from all

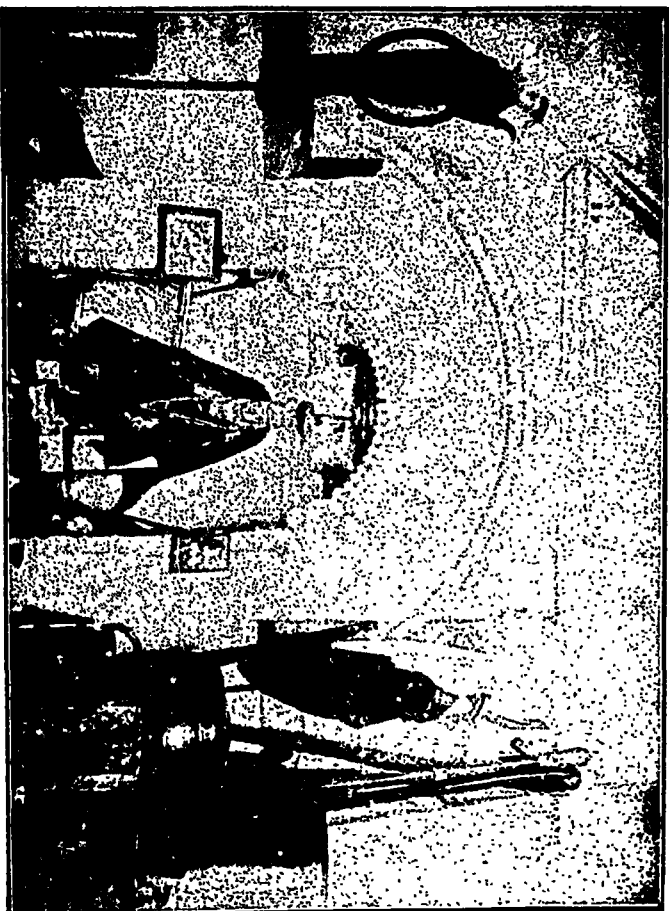
THE FOUNDING OF SHRI SADHBELLA

the parts of Sindh to have a "darshan" of the Swami. After one year's stay at Hyderabad the Swami made His preparations for departure, but He found the citizens extremely reluctant to part with Him. In recognition of their goodwill and homage He instructed Sadhu Gangaram & Bhai Santdas to stay at Hyderabad, and excused himself on the ground that he had another mission to fulfil, viz. to awaken the people to a sense of the religious importance and sanctity of the Maonak Parbatt on which the Shri Sadhibella stands at present. The Swami expressed a wish to dwell on this sacred rock which in pre-Mohamedan times used to be the centre of a large religious gathering every year, and said that that was the fit place for him to abide in. Then the Swami conferred his wooden Sandals upon Sadhu Gangaram as an act of grace, and parted from him in sambat 1879 (1822 A. D.). He stayed at Khairpur for a fortnight, and proceeded thence to Rohri, a city on the bank of the sacred Indus. Seth Ghumanmal and Seth Rijhumal of Rohri were the first citizens of Rohri to be blessed with a sight of the Swami. They felt the attraction of the Master so much that they requested Him to accept them as His servants. A third citizen of Rohri, Tulsiram, too, devoted himself to the service of the Swami, unconscious of the high destiny that awaited Him as the future chief disciple of the Swami.

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Now we come to an important section of our narrative. It so happened that soon after the stay of the Swamiji at Rohri, the infant nephew of the above mentioned Seth Ghumanmal had to get his head shaven in accordance with a religious usage. On being approached for advice, the Swamiji suggested to the Seth to have the ceremony performed on the rock, in Mid-Indus, upon which now stands the Sadhbella. The Swamiji was conversant with the sanctity of this spot, and hence This advice. The Seth followed the advice of the Master and took Him with himself to the rock indicated. After the completion of the ceremony Swami Bankhandiji, instead of going back, stayed on there along with His devotee, Tulsi-ram. The Swamiji devoted Himself to a contemplation of Sri Guru Baba Srichandra Dev (the Grand Master of the Udasins), who appeared in person to Him and gratified with His pious devotions, commanded Him to found a religious establishment on that holy ground after having dedicated the same to goddess Anapurna. The Swamiji, following this behest, worshipped this goddess for nine days, after the lapse of which period the goddess gave Him a darshan and pleased with His piety and devotion promised to accede to His request. Then the Swami requested the goddess to enable Him to found a holy establishment on that sanctified spot such as would be able to sup-

कोठार के भीतर मन्दिर श्री अन्नपूर्णा जीका ।



Shri Anapurna goddess in Kotlar.

THE FOUNDING OF SHRI SADHBELLA

port and maintain Sadhus, Mahatmas, students and pilgrims. The goddess, immediately granting His request, gave Him a Kamandal which had the wondrous virtue of maintaining a whole host of men and supplying them necessities of life provided they entertained feelings of faith and devotion. Then the goddess disappeared. This happened in the month of Vaisakh in sambat 1880 (1823 A. D.).

The Swamiji, after due worship of the Kamandal next day, invited all the maidens of Sukkur, Bukkur and Rohri to an entertainment. This system has been followed in the Sadhbella ever since, and twice a year girls are entertained near the spot consecrated to the goddess Durga. Thus began the religious establishment now known under the title of "Sadhbella." In due course the Swamiji established places of worship on the island-rock, and consecrated them to Ganesh, Hanuman, Satnarain, Pipleshwar, Sidhishwar, Batishur and other deities. Various ghats were then built and named as under:--(2) Varan Ghat (2) Raj Ghat (3) Gao Ghat (4) Devi Ghat (5) Hardwar Ghat (6) Ganesh Ghat (7) Ram Ghat (8) Kashavart Ghat (9) Yama Ghat (10) Kabir Ghat (11) Vishnu Ghat (12) Shiv Ghat (13) Brahm Ghat (14) Dukh Bhanjini Ghat (15) Travini Ghat (16) Jumna Ghat (17) Bherun Ghat (18) Sarasvati Ghat (19) Surya Ghat. The next

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step undertaken was the establishment of the Guru-mandir (main temple) and the installation there-in of Sri Guru Granth Sahib (the holy book). It is now well-known that the same sanctity which belongs to the other great Hindu places of pilgrimage is attached to Sadhbella and its holy grounds.

For two years the Swamiji stayed at Sadhbella. Then He went to Kumb fair on the banks of Godavari and met His Guru there. Sambat 1888 (1831 A. D.) was to see the Kumb at Hardwar, and consequently the Swami left two of his sadhus at Sadhbella and took the seven or eight remaining sadhus to Hardwar, where, too, He had the privilege of meeting His Master. On his way back to Sadhbella He passed through Muthra, Brindaban, Gokal etc: Sambat 1899 (1842 A. D.) saw the Swami again at Hardwar, where He gave up the Nirban stage and ascended to the religious stage of a Paramhansa. In Akhar 1890 (in June 1833 A. D.) He returned to Sadhbella, Bawa Vishnu Das the Kothari being with Him.

Full twenty years had now passed since the first landing of the Swamiji at Sadhbella, and during this period the Swami had propagated His message and teachings far and wide, leading the souls of innumerable men from darkness to light. The province in which He had lived for a score of years now saw a

THE FOUNDING OF SHRI SADHBELLA.

change of rulers, for in sambat 1900 (1843 A. D.) the British conquered Sind and dislodged the Mirs. Captain Pank Wales was sent to administer Sukkur, and the Sadhbella rock catching his fancy, he sent for artizans and labourers to build a bungalow for him on the Sadhbella grounds. Next day Captain Wales was astounded to find that the work done by his men on the preceding day was lying all dismantled. He scented in it mischief on the part of the Hindu labourers, who he thought must be in league with the Sadhus previously settled there, and he sent away all of them replacing them by Mohamedan labourers. The like result happened again, and Captain Wales finding the Mohamedan labourers to be no better than the Hindus, stationed a British guard to keep a watch at night time. But the guard could not prevent the marvellous crumbling away of all constructions and dissolving, so to say, of solid substances into thin air. Captain Pank Wales could not think of any other device save asking the Swamiji to quit the spot. The Swamiji was curtly asked to be-take Himself elsewhere and He vanished immediately, leaving the Captain to his deserts.

The same night Captain Wales as well as his wife were tortured by a racking stomach-ache, and think as they might, they could not account for it until Mrs. Wales bethought herself of the Sadh-

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bella incident. The couple realised, as if in a flash, that their troubles were due to their persecution of the holy fraternity. As soon as it was morning, the Captain went in search of the Swamiji, but returned disappointed. Then he sent for all the big wigs of the city and charged them to seek and find the Swamiji by next evening. To save these poor people from being harassed by Captain Wales the Swamiji met them the next evening when they had begun to lose all hope of finding Him. Captain Wales ran and offered his sincerest apologies to the Swami, which the latter deigned to accept, thus ending a regrettable incident to the credit of all the parties concerned. Captain Wales gave a kind of "charter" to the Swami securing the Sadhbella to Him and His fraternity.

The Swamiji's reputation had by this time spread to the remotest corners of the country, and many mighty ones of the earth used to seek His advice and His protection. A prominent ex-minister of the dethroned Mīrs, Dalpatsing by name, approached the Swamiji with a request to be initiated into His fraternity. The Swamiji was pleased to accede to his prayer and the initiate was thereafter known by the title of Swami Harnaraindas. In the month of Kartik (October), the same year, Swami Harnaraindas was installed on the Gadi of Kothar. So far,

THE FOUNDING OF SHRI SADHBELLA

the duty of a Kothar had been thrust on the shoulders of Bawa Vishindas (alias Tulsiram), the chief disciple of the Swamiji. Bawa Vishindas used to accompany the Swamiji on His various excursions, and until his death (which happened at the age of seventy five in Sambat 1915 (1858 A. D.) he stayed on in Sadhbella, retaining the distinction of being the principal disciple of the Swamiji. As for Bawa Harnaraindas, he too continued to be a faithful devotee of his master, who showed him various signal marks of favour, one of which was making the sacred Ganges reveal herself to him at Sadhbella.

It was only to be expected that a holy personality like that of Swamiji should attract a host of admirers and followers. The following may be mentioned as the chief among those who were accepted by the Swamiji as His disciples. The names of two of them—Bawa Vishindas and Swami Harnaraindas have already been mentioned. Now we may proceed with the rest.

(3) Bawa Giayandasji:-- He was born at Mithankote in Chachra State, and was initiated by the Swamiji as His disciple on the night of the new moon on 2nd Poh (January).

(4) Bawa Santsharanji:-- Born in Khanpur (Bahawalpur State at Narainkote). Originally

HISTORY OF SHRI SADHBELLA

named Lokumal. Initiated on the 2nd of Poh on the night of the new moon, sambat 1905 (January 1848 A. D.)

(5) Bawa Ishwardasji:— Born in Kapurthala State, was the son of a Sirdar, initiated on the “Sankrant” of Mangh, Sambat 1906 (February 1849 A. D.). Died at 2 a. m. on Sunday the 10th Poh 1954 (January 1897 A. D.) at the age of eighty five, was familiarly called “ Uncle ”.

(6) Swami Harprashadji:— Was known for His purity, and His renunciation of all worldly desires. Initiated in the Udasin sect in Sambat 1910 (1853 A. D.). Originally belonged to an Amil family of Hyderabad (Sind) and was named Narain. A full mention of him will be made hereafter in connection with his succession to the Gadi after the decease of the Swamiji. Educated at Kashi.

(7) Bawa Amardasji:— Born near Delhi. Initiated on the Sankrant of Mangh in sambat 1913 (February 1856 A. D.).

(8) Bawa Harkrishanji; - Born in a Saraswat Brahmin family. Initiated on the Basant Panchami day in Mangh 1913 (February 1856 A. D.).

(9) Bawa Santokhdasji:— Born in Lakhī, a village in Sind. Initiated on the new moon night on 2nd of Poh in sambat 1914 (January 1857 A. D.).

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Died on Holi day in Phag sambat 1930 (March 1873 A. D.) at the age of sixty.

(10) Bawa Tulsidasji:— Born in Tando Jam Nagar in Sind in a Vashya family. Initiated on the Sankrant day in Mangh, 1916 (February 1859 A. D.). Died at Kashi at the age of seventy in sambat 1964 (1907 A. D.).

(11) Bawa Ramdasji:— Born in Sarhan (four miles distant from Haripur Hazari) in a Saraswat Brahmin family. Initiated in Mangh 1916 (February 1859 A. D.) on Sankrat day. Died at Shikarpur on Giyaras day in Sambat 1922 (1865 A. D.) at the age of forty two,

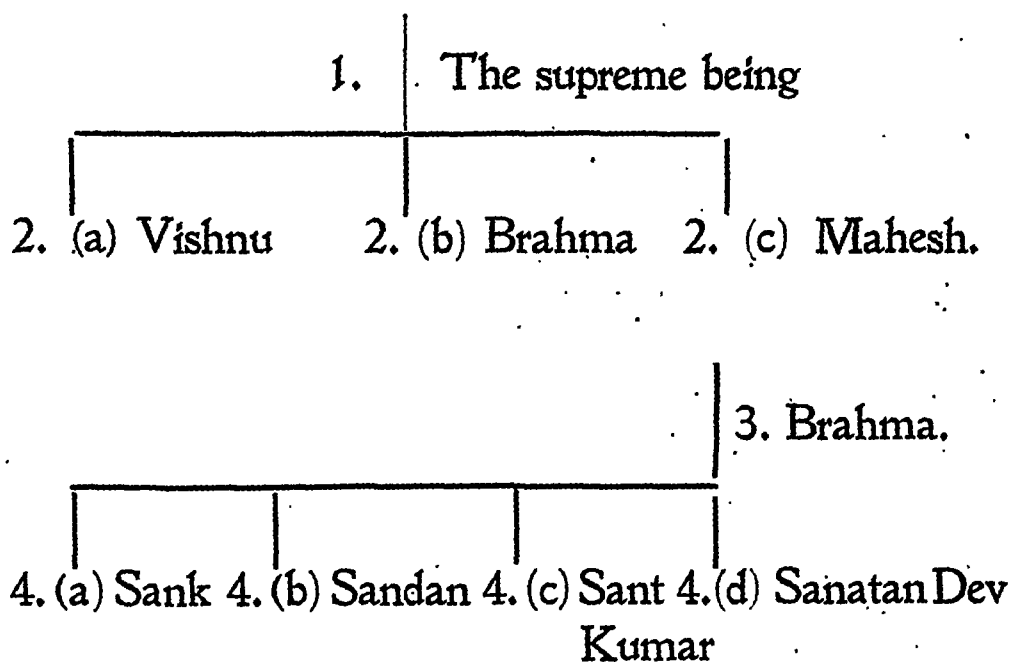
(12) Bawa Santdasji:— Originally named Ghanayalal. Born in a Khatri family in Longwal village, Punjab. Came to Shri Sadhbella in sambat 1911 (1854 A. D.) but initiated in Akhar sambat 1917 (July 1860 A. D.). Died at the age of 35 on the 14th of Sawan 1933 (August 1876 A. D.) at 8 p. m. Succeeded for a time to the Gadi. His further mention will be found elsewhere.

(13) Bawa Mohandasji:— Born in a Vaishya family at Hyderabad Sind. Came to Shri Sadhbella in sambat 1916 (1859 A. D.) in the month of Akhar (July). Initiated on the Sankrant day of Mangh 1918 (February 1861 A. D.). Ascended

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the Gadi for a time, being authorised to do so by Swami Harnaraïndasji in sambat 1921 (1864 A.D.) at the age of 75 in the small hours of the morning of Asu 1925 (October 1868 A. D.).

The following table explains the spiritual genealogy of Shri Swami Bankhandiji Maharaj.



5. Narad

(6) Kapalmuni (7) Durvasha (8) Parasar Giyani
 (9) Jamdagan (10) Parasar Muni (11) Kushk Muni
 (12) Chandra Muni (13) Mutang Muni (14)
 Chaman Muni (15) Trilochan Muni (16) Parbhar-
 kar Muni (17) Darabh Muni (18) Partabvan Muni
 (19) Sukhin Muni (20) Chandragupta Muni (21)

श्री १०८ मान् महाराज बाबा करणदासजी उदासीन



Harimra Baba Karandasji Udasin.

THE FOUNDING OF SHRI SADHBELLA

Surtsudh Muni (22) Madhav Muni (23) Acharan
Sudh Muni (24) Harnarain Muni (15) Tilokram
Muni (26) Brichrichi (27) Kandal Muni (28)
Surathrishi (29) Suchet Muni (30) Udhiparkash
Muni (31) Satisudh Muni (32) Lakshmidas (33)
Sumirdas (34) Harganbhir Muni (35) Ramrishi
(36) Chaturbhuj Muni (37) Bhas Rishi (38) Ritaram
(39) Atit Rishi (40) Bed Rishi (41) Bawa Santrin
Muni (42) Shri Guru Nanik Devji Nirvan Udasin
(43) Baba Shri Chandji (44) Baba Gurditaji Sahib
(45) Baba Gobindji Sahib (46) Baba Kamalnainji
Sahib (47) Baba Chintamanji Sahib (48) Baba
Nandlal Suhna ji Sahib (49) Baba Minha ji Sahib
(50) Baba Malji Sahib (51) Baba Santokhiji Sahib
(52) Baba Sangatdas ji Sahib (53) Baba Gurmukh-
dasji Sahib (54) Baba Gurdyalji Sahib (55) Baba
Shyamdasji Sahib (56) Baba Bhagatramji Sahib
(57) Baba Ratandasji Sahib (58) Baba Melaramji
Sahib (59) Baba Bankhandiji Maharaj (60) Baba
Harnarainji Sahib (61) Sri Swami Jairamdasji
Sahib (62) Sri Swami Harnamdasji Maharaj.

In sambat 1915 (1858 A. D.) in the month
of Chet (April) the gifted Bawa Karandas too made
his abode at Sadhbella. In 1921 (1864 A. D.) this
Mahatma went to Shikarpur and lived with Swami
Harparshad. Both of them returned to Sadhbella

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after a time, and Swami Harparshad installed Bawa Karandas upon the Gadi of Kothar at 9 a. m. on the full-moon day, Sambat 1933 (1876 A. D.). Bawa Karandas left this world at the age of eighty-five on the fourth of Phagun, sambat 1962 (March 1895 A. D.).

A little mention may be made here of the daily habits of Swami Bankhandiji Maharaj. He had instructed Bawa Harnaraindas to wake Him up every day at 3 a. m. After devoting some time to morning hymns and necessities the Swamiji used to take bath and then offer the Sandhya prayers with all proper rites and devotions to the Sun etc: Then He studied verse from the Shri Guru Granth Sahib and went round the Shri Sadhbella. From ten a. m. onwards He was to be found seated on His Gadi busy with religious discussion and attending to the instruction of His pupils. Then there was a Katha (religious reading and comment) from the Shrimad Bhagvat till 12 noon when meal time came. The Swamiji took His meal after seeing that all the Sadhus, Mahatmas, and the needy ones had been properly served. After a brief siesta He again attended to His pupils. Evening was spent with Yoga Vashishta and night with Paras Bhaga—both favourite texts with Hindus. There was a Katha

THE FOUNDING OF SHRI SADHBELLA

from Ramayan on the first, eighth, fourteenth, Umas and full-moon day of every month, for, on these days pupils studying in Sadhbella had their holiday. The time-table of the Swamiji is adhered to by all His successors.

CHAPTER IV.

THE PASSING AWAY OF THE SWAMIJI.

And now the Swamiji had attained to the age of nearly a hundred years, so He felt it high time to cast off this earthly garment. He called Bawa Harnaraíndas and others around Him, and expressed a desire to quit this insubstantial world, adding that He would nominate Swamí Harnaraíndas to succeed to the Gadí after Him. But no sooner had He done speaking than Swamí Harnaraíndas very respectfully urged his inability to accept the above honour, and requested that the same should be conferred on his brother-disciple Swamí Harparshad (who was then at Kashi). He requested the Master to postpone His departure from this world until Swamí Harparshad could be recalled from Kashi by wire. The Swamiji said in reply that He was leaving the Gadí in favour of Harnaraíndas, who had full authority to deal with the same in any way he chose. He then conferred the Gadí on Harnaraíndas with all proper rites, Himself serving as the Master of Ceremonies. This was on the 2nd of Jeth 1920 (June 1863 A.D.).

THE PASSING AWAY OF THE SWAMIJI,

A wire was then despatched to Bawa Harparshad at Kashi, but as there were no adequate railway facilities at that time, it took the Bawa Harparshad a fortnight to reach Sadhbella.

The arrival of Bawa Harparshad was a signal for the Swamiji to make His preparations for exit from this world. So He called all His disciples and informed them that He would depart at 3 a. m. He bade them erect no Samadh over His ashes, but enjoined upon them to entrust His corpse to the holy waters of the Indus, in which were discharged the waters of no less than seven rivers. He said that He was going to betake Himself to a trance at 2 a. m., after which his breath would leave his body. He advised them to place butter upon his head to know whether life had been extinct in him; if the butter did not melt it meant that he left this corporeal frame. Exactly at 2 a. m., the Swami fell into a samadhi by Pranayam (breath-controlling) method. After a time, some butter was applied to the head, and it did not melt. Being convinced of the fact that the Swami was no more, the necessary funeral rites were performed by his disciples and his corpse was consigned to the waters of the river Indus as per instructions already given in the presence of a large body of people, who hurried from Sukkur, Bukkur and Rohri on receipt of the news. The Swamiji's departure took

HISTORY OF SHRI SADHBELLA

place on Wednesday, 2nd Akhar 1920 (July 1863 A. D.). The present incumbent of the Sadhbella Gadi has three letters in his possession which were written at that time and which testify to the details narrated above. Thus passed away the founder of Sadhbella.

A remarkable incident occurred after the passing away of the Swamiji which may be mentioned here. A Shikarpuri merchant who had an immense faith in the Swamiji brought from Bombay a costly pearl necklace intending to present it to the Master. On reaching Sukkur he was disappointed to learn that the Master was no more. But the man of unshaken faith refused to stir from the bank of the Indus until he for whom the gift was intended should accept it. After two days waiting on the bank of the Indus his faith met its reward. The Master appeared to him in a dream and bade him place the necklace upon the head of his corpse which would appear to him the next day. The next day the dream--promise came true and the corpse of the Swamiji appeared right in front of the devotee who placed the necklace upon its head and fulfilled his heart's desire. This extraordinary incident created a sensation, and people came in crowds to witness the spectacle of the wondrous corpse, which was presently removed by the brethren of the Sadhbella and con-

THE PASSING AWAY OF THE SWAMIJI.

signed to the waves of the mighty Indus.

Men of little faith may view this narrative sceptically, but they who know anything about the science of Yoga will not find it hard to believe in such a happening, specially in the case of a Master-Yogi like Swami Bankhandiji Maharaj. It is unnecessary here to enter into a discussion of the attainments or the characteristics of this great saint beyond setting it down that he was from the first to the last a staunch Sanatanist Hindu, and belonged to the order of Udasin Sadhus.

CHAPTER V.

THE SWAMIJI'S SUCCESSORS.

(2) Shri Swami Harparshadji: - From 4-30 a. m. Wednesday the 2nd of Akhar 1920 (July 1863 A.D.) to 8 p. m., 2nd of Asu 1921 (Sept: 1864 A. D.).

Immediately after the decease of the Swamiji, Swami Harnaraindas invested Swami Harparshad with the possession of the Gadi and robed him in a suitable yellow robe, while he himself ascended the Gadi of the "Kothar". The new mahant (incumbent of the Gadi), however, would not stay for a long time at Sadhbella. He left for Shikarpur after a period of only one year, three months and a fortnight, from where he started on a long pilgrimage in company with several sadhus like Sadhu Chetan Prakash and others. Bawa Karndas accompanied him in the capacity of Kothar. Celebrated Bhagats like Bhai Pahluram, Bhai Muriiram, and (for some time) Bhagat Rughuram joined Swami Harparshad in his pilgrimage to Hardwar in sambat 1924 (1867 A. D.) and elsewhere. Swami Harparshad spent six years in this fashion.

श्री १०८ स्वामी हरिप्रसादजी महाराज उदासीन ।



Swami Hariprasadji Maharaj Udasin.
(He succeeded to the Gadi in Sambat 1920)



THE SWAMIJI'S SUCCESSORS

(3) Shri Mohandasji:-- From 2nd Asu sambat 1921, 9. p. m. (1864 A. D.) to 14th of Asu 1925 5 a. m. (1868 A. D.).

Swami Harparshad having left the Sadhbella, Swami Harnaraindas pitched upon Swami Mohandas to fill the vacancy, He being the thirteenth disciple of the great Swamiji. The new mahant had been initiated into the order of Udasins in sambat 1918 (1861 A. D.) at quite an advanced age, and hence it should not surprise anyone to be told that he survived his accession to the Gadi for only four years. He passed away at 5 a. m. on 14th Asu 1925 (1868 A. D.), having never had any disciple of his own.

(4) Shri Swami Santdasji:-- From 8 a. m. 14th Asu 1925 (1868 A. D.) to 6--30 p. m. 4th of Asu 1929 (1872 A. D.).

Shri Swami Harnaraindas placed Shri Swami Santdas on the Gadi vacated by the decease of Swami Mohandas. The new mahant had entered the Udasin order in sambat 1917 (1860 A. D.), he being the twelfth disciple of our Swamiji. He too left no disciple of his own.

Here we might give a list of the disciples of Shri Swami Harnaraindasji before describing what

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followed the passing away of Swami Santdas.

Serial No.	Name of the disciple.	Date of Initiation into Udasin order.	Age	Date of decease.
1.	Bawa Mangaldasji	1st Chet 1907 (1850 A. D.)	75	11th Jeth 1948 (1891 A. D.)
2.	Bawa Gyandas ji	2nd Poh 1907 (1850 A. D.)	62	
3.	Bawa Premdasji	Diwali day 1921 (1864 A. D.)	65	
4.	Bawa Mohardasji	Mangh Sankrant 1923 (1866 A.D.)	50	2nd Chet 1940 (1885 A. D.)
5.	Bawa Mandasji	Mangh Sankrant 1924 (1867 A.D.)	60	11th Chet 1946 (1889 A. D.)
6.	Bawa Jeramdasji	10th Asu 1925 (1868 A. D.)	60	8th Akhar 1950 (1893 A. D.)
7.	Bawa Haridasji	Diwali 1926 (1869 A. D.)	65	Akhar 1966 (1909 A. D.)
8.	Bawa Hardasji	Ankote 1927 (1870 A. D.)	75	1970 (1913 A.D.)
9.	Bawa Purandasji	15th Chet 1927 (1870 A. D.)	42	1972 (1915 A.D.)
10.	Bawa Harnamdasji Nanga	15th Asu 1928 (1871 A. D.)	50	1957 (1900 A.D.)

The patriarch of the Sadhbella, Swami Harnaraindasji, was now 80 years old, and he felt the approach of death. Consequently, he persisted in his refusal to ascend the Gadi and conferred the reversion of the same on his disciple No: 6—Swami Jeramdas at 8. a. m. on the 5th Bada 1929 (1872 A. D.). Two days after this event Swami Harnaraindas gave up the ghost at 2 p. m., and Swami Jeramdas succeeded his master (Swami Harnaraindas) as the Kothar of Sadhbella. Swami Jeramdas was a very thoughtful and wise sadhu; he felt it rather unbecom-

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ing that anyone else should be the mahant when a previous incumbent of the Gadi, Swami Harnamdasji, was alive and was now staying in the garden of Tulsidas nearby, his long pilgrimage having terminated only a short time back. In this feeling he was supported by the reigning mahant, Swami Santdas. Consequently, the two sadhus at once repaired to the place where Swami Harparsad was staying and persuaded him to accept again the Gadi of Sadhbella. Swami Jeramdas then left the gadi of Kothar in favour of Swami Santdasji and agreed to assist the latter in his duties.

(5) Swami Harparsadji :— (second time) from 6-30 p. m. 4th Asu 1929 (1872 A. D.) to 2 p. m. 9th of Manghir 1940 (1883 A. D.).

Before we mention the important changes that happened in Sadhbella and its buildings during the second regime of the above mentioned sadhu, we would like to set forth briefly his various pilgrimages. He proceeded to the Kumbh at Hardwar in 1924 (1867 A. D.) to be again there in 1936 (1879 A. D.). Badri Narayan was also included in these two pilgrimages. Sambat 1926 (1869 A. D.) saw him at the Kumbh in Prayag. It was characteristic of Swami Harparsadji to help the needy, the scholars and the sadhus wherever his pilgrimages took him, and his arrival at a place was a signal for these, to

HISTORY OF SHRI SADHBELLA

gather in crowds. It was a favourite occupation of the Swami to send for various learned Pandits and hold religious discussions. Several scholars used to celebrate his virtues in Sanskrit verses, four of which, composed by Pandit Mohanlal, we give below for the curious.

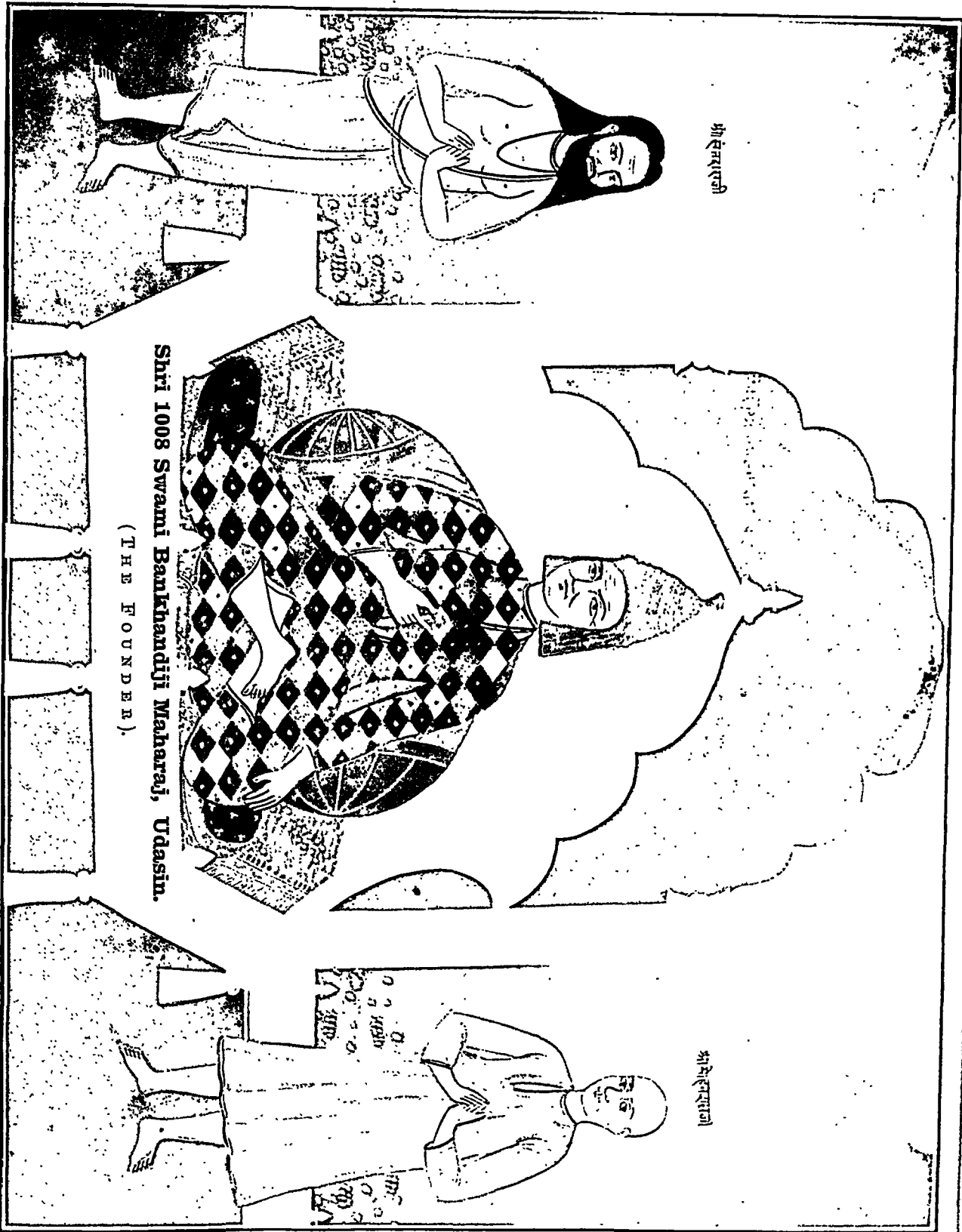
येषांदिक्षु समन्ततोहि विमलंव्याप्तं यशो निर्मलम् ।
कीर्तिञ्चाप्यनुकीर्तयन्तिकवयःसर्वत्र्येषां शुभाम् ॥
शान्ताःस्वात्मरताविवेकजलधौ स्नाताश्च ये सर्वदा ।
धन्याःस्वामिहरिप्रसादमुनयस्तेऽस्यांक्षितौसर्वतः ॥ १ ॥

Meaning of 1st Shloka:--He, whose stainless and pure fame has spread on all the four sides, sacred hymns in whose honour are being sung everywhere by learned folk, and whose gentle self is absorbed in the contemplation of the spirit and immersed in the Sea of eternal thought—he, the Shri Swami Harpar-sadji, the Muni, is blessed on this earth in all respects.

यैस्तीर्थेष्वनिशंदयालुहृदयैरभ्यागता भूरिशः ।
पात्राऽन्नादिभिरादरेणविविधैर्ग्रन्थैश्च संग्रीणिताः ॥
अन्यैश्चेष्टमनोरथैर्वहुविधैःसन्तर्पिताः साधवः ।
धन्याःस्वामिहरिप्रसादमुनयस्तेऽस्यांक्षितौ सर्वतः ॥ २ ॥

Meaning of 2nd Shloka: He, through whose merciful endeavours many needy ones living in sacred places are enabled to secure utensils, grain, books, clothes etc. and satisfy their requirements, and

(Succeeded to the Gadi in Sambat 1925).



Shri Swami Mohandasji, Udasin.
Succeeded to the Gadi in Sambat 1921)

Amar Printing Press, Sukkur (Sind).

स्वामी संतदासजी उदासीन
गद्दी नशीन

{ श्री १००८ स्वामी पूज्यपाद वनखंडीजी सिद्धेश्वर उदासीन
“श्री साधूवेला तीर्थ संस्थापक” सखर (सिंधु)

{ स्वामी मीहनदासजी उदासीन
गद्दी नशीन

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the sadhus are enabled to have several objects fulfilled—he, the Shri Swami Harparsadji, the Muni, is blessed on this earth in all respects.

सन्त्यस्यां भुवि भूरिशस्तनुभ्रतःस्वार्थेऽनुरक्ताःपरम् ।

येवाञ्छन्तिपरार्थमेवसततंते दुर्लभा देहिनः ॥

ज्ञात्वेत्यात्ममनो धनं वपुरिदं यैःस्वंपरार्थेऽर्पितम् ।

धन्याःस्वामिहरिप्रसादमुनयस्तेऽस्यांक्षितौ सर्वतः ॥ ३ ॥

Meaning of 3rd Shloka:-- Several persons become malicious in this world urged by selfish motives, while on the other hand it is rare to meet with those who care for the welfare of others. Having regard to this state of circumstances, it is Shri Swami Harparsadji Maharaj, the blessed one on this earth in all respects, who has devoted his body, mind, and possessions to the service of others.

काश्यां साधुसभाकरालकालिनालुप्तापुरा पाप्मना ।

आसीत्साधुमहात्मनां सुमनसांतत्त्वानभिज्ञैर्जनैः ॥

यैः साधून्निखिलान्निमन्त्र्यपरितःप्रोज्जीवितासा पुनः

धन्याःस्वामिहरिप्रसादमुनयस्तेऽस्यांक्षितौ सर्वतः ॥ ४ ॥

Meaning of 4th Shloka:-- In Kashi-Khetthra the elements distinguishing the assemblies of high-souled Sadhus and Mahatmas had been rendered obscure because of the quarrels and sins of ignorant, stupid people. It was Shri Swami Harparsadji, the Muni, the blessed one on this earth in all respects,

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who called up the learned sadhus from all sides and established these elements once again.

These verses testify to the high veneration in which Swami Harparsad was held by the learned and the religious ones of his time. The Sadhbella became in Swami Harparsad's days the favourite resort of chiefs, grandees and rich merchants who frequently brought heavy money-bags as an offering of faith and devotion to the holy place and its mahant. But no sadhu ever cares for lucure and the sadhus, as a rule, consider it hateful to amass money. It was therefore an invariable practice with Swami Harparsad to utilise the moneys so offered in the construction of various places in the Sadhbella for the comfort of the sadhus. Here is a list of the "constructions" made in his regime :—

Sambat 1929-30 (1862-63 A. D.) saw the construction of Chandra well, sambat 1937 (1880 A. D.) Gambat, sambat 1931-1934 (1864-1867 A. D.) the Guru Mandir (temple) and sambat 1934 (1867 A. D.) the Kothar. In sambat 1930 (1863 A. D.) a Bunder was raised on the northern side from the Piple tree to Gao Ghat, while in the next year this semi-finished structure was raised by means of round stones and a pavement constructed over it, so as to have continuous Bunder from Raj Ghat to Piple tree, all made of native stones. In 1932 (1876

THE SWAMIJI'S SUCCESSORS.

A. D.) a Bunder was constructed from Gaao Ghat to Devi Ghat, in 1934 (1876 A. D.) the same was extended from Devi Ghat to Hardwar Ghat. In 1934 (1877 A. D.) the Bunder was extended from Raj Ghat to well and thence to the farthest limit. Sambat 1936 (1879 A. D.) saw a bundar from Hardwar Ghat to Kushavarat Ghat, while the next year, Kushavarat Ghat and Kop Ghat were connected by a pucca bundar.

Seven stairs were built in sambat 1937 (1880 A. D.) at the Kushavarat Ghat. The same year two cottages were built in a line with the Guru Mandir, and one above the Gaao Ghat. A drain was provided on the island on the east side of the privies. In sambat 1934 (1877 A. D.) and 1939 (1882 A. D.) a double-stoned flooring was provided between Raj Ghat and Hardwar Ghat. In sambat 1939 (1882 A. D.) the Shiv Mandir had its rise at Pangat and in sambat 1940 (1882 A. D.) the inside of the Guru Mandir was paved with marble tiles.

On the 14th of Sawan 1933 (1876 A. D.) Swami Santdas passed away at 8 p. m. at the age of 35. Next day with the advice of Swami Harparasad Swami Jeramdas associated Bawa Karandas with himself on the Gadi of Kothar, vacated by the death of Swami Santdas. In 1936 (1879 A. D.) Swami

HISTORY OF SHRI SADHBELLA

Harparsad made a pilgrimage to Hardwar and Shri Badri Narayan. Sambat 1938 (1881 A. D.) saw him at the Kumbh at Prayag, and on his way back, went as far as Rameshwarm, in the south, and Dwarka in the west. On both these occasions he followed his usual policy of gathering around himself learned Pandits, and feeding vast multitudes. In sambats 1939 and 1940 (1882 and 1883 A. D.) two Radas and Palviras were constructed around all the Bunders, and two more steps added to the existing ones at every Ghat.

Here is all the information that we have been able to gather about the chelas or disciples of Swami Harparsad.

(1) Bawa Hari Saran Parsadji,-- accepted as disciple in sambat 1922 (1865 A. D.).

(2) Bawa Atam Parsadji,-- accepted as disciple in 1929 (1872 A. D.).

(3) Bawa Balaparsadji,-- accepted as disciple in 1931 (1874 A. D.).

(4) Bawa Jaiparshadji,-- accepted as disciple in Akhar 1934 (1877 A. D.) and died on eleventh of Sawan (1910 A. D.) in Sadhbella.

(5) Bawa Krishanparshadji,-- accepted as disciple on 2nd Akhar 1974 (1917 A. D.).

(6) Swami Achal Parshadji,-- accepted as disci-

श्री १०८ स्वामी अचल प्रसादजी महाराज उदासीन ।



Shri 108 Swami Achal prasadji Maharaj Udasin.
(Succeeded to the Gadi in Sambat 1940).

THE SWAMIJI'S SUCCESSORS.

ple on 9th Mangh'r 1940 at 2 p. m. It was just before his decease at the advanced age of 75 that Swami Harparshad initiated Swami Achal Parshad in the order of Udasins, and accepting him as his disciple, conferred the right of Gadi on him. The very same day that Swami Achal Parshad joined the Udasin order, his Master died and he succeeded him as the Mahant.

(6) Shri Swami Achalparshadji:- From 9th Mangh'r 4 p. m. 1940 (1883 A. D.) to Tuesday, the 14th Jeth 2 p. m. 1943 (1886 A. D.).

As stated before, Swami Achal Parshad succeeded Swami Harparshad, and Bawa Karndas performed the installation ceremony. His original name was Lakh'sardas, and he came of a rich sethia family settled in Tando Nihalkhan near Lukman. He had lived his life as a householder before he became a disciple of Swami Harparshad, and he joined the Sadhu fraternity at a comparatively old age. In his regime the marble flooring ins'de the Guru-Mandir was completed, and a marble throne erected for the seat of Guru Maharaj. In sambat 1941 (1884 A.D.) the place for Bhandaras (Kitchen) was only constructed. Sambat 1942-1943 (1885 86 A.D.) saw the erection of the Bungalow and Landhi. The Swamiji, however, soon got tired of his life at Sadhbella, and he abdicated the Gadi on Tuesday the

HISTORY OF SHRI SADHBELLA

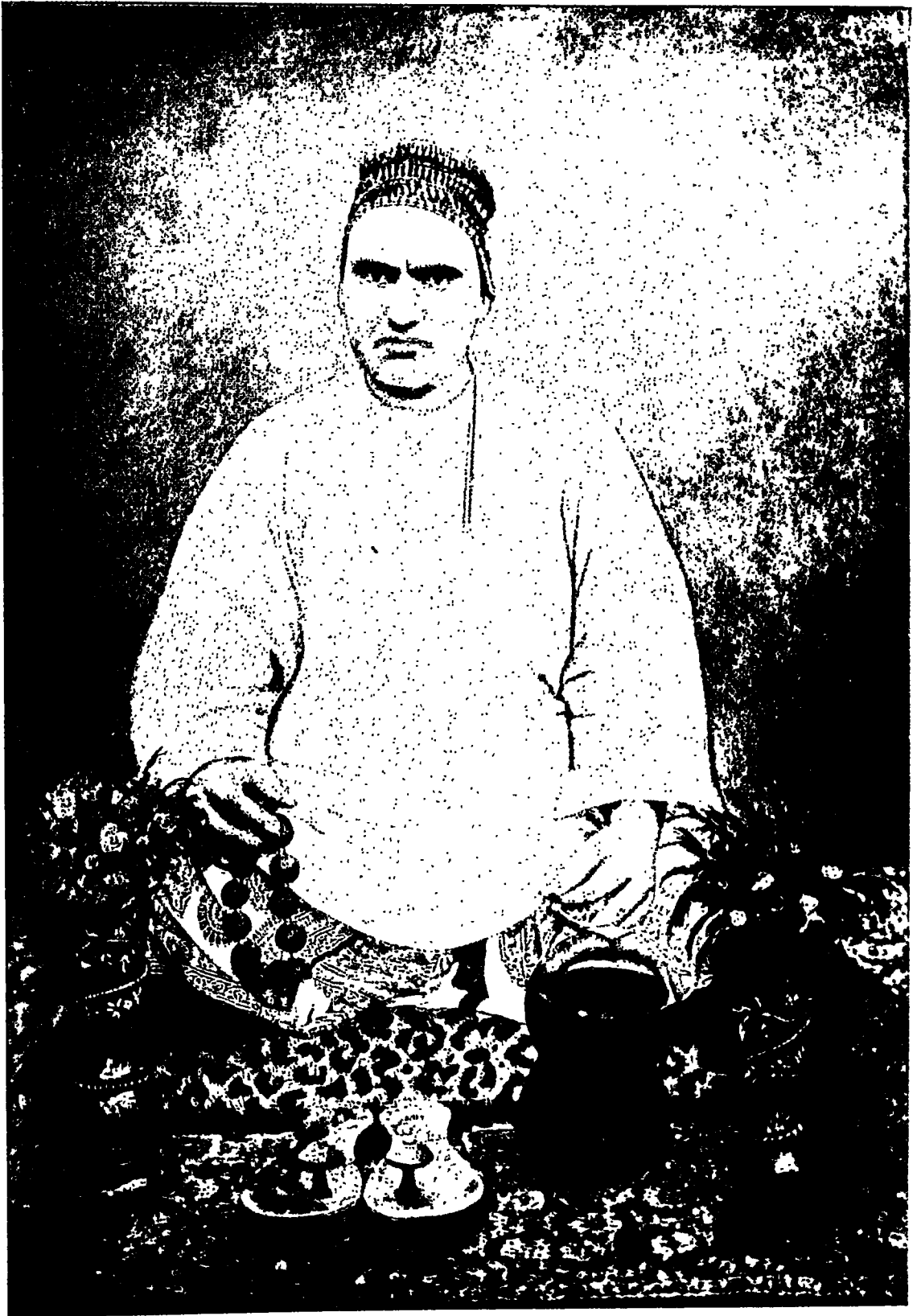
14th of Jeth 1943 (1886 A. D.) at 2 p. m., and soon afterwards left the place for a pilgrimage. He gave up the ghost at the age of 85 in Tapoban which stands opposite to the Sadhbella on the farther side of the river, at 5. p. m. on Tuesday 12th of Mangh 1969 (1912 A. D.). His corpse was duly cast in the river on the day following his decease.

(7) Shri Swami Jeramdasji:— From 14th Jeth 1943 (1886 A.D.) 2 p. m. to 8th Akhar 1950 (1893 A. D.) 4 p. m.

A week before Swami Achal Parshad left the Sadhbella he duly invested Swami Jeramdas with the gadi he had just vacated. Swami Jeramdas was easily the senior member of the Sadhbella fraternity and he would have occupied the gadi, if he had so chosen, fully fourteen years ago. But a truly selfless person like him would not accept such an honour so long as there were others as well qualified for it. Swami Jeramdas was born in Balotara, Taluka Pachpudra in Jodhpur State. He came of a Khashtría Rajput family, and was originally named Jodhasingh.

He renounced the world at the age of 34 and set out in quest of a Guru who would guide him to salvation. He arrived at Sadhbella on the 2nd of Kati 1924 (1867 A. D.) and was initiated in the Udasin order on the "Dasarah" day of 1925 (1868

श्री साधु बेलातीर्थके पूर्वकालीन गद्दीधर



श्री १०६ पूज्यपाद स्वामी जयरामदासजी महाराज
Shri 108 Swami Jairamdasji Maharaj Udasin.
(Succeeded to t adi in Sambat 1943)

THE SWAMIJI'S SUCCESSORS.

A. D.), having been attracted by the piety and attainments of Swami Harnaraīndas.

Here is the list of the "constructions" that took place in his regime. The verandah of the Guru Mandir was paved with marble tiles in sambat 1944 (1887 A. D.). Granaries were constructed adjoining the open space reserved for seating the multitude in sambat 1947 (1890 A.D.). Sambat 1949-50 (1892-93 A. D.) saw the construction of the wooden roof over the Sabha mandal, and the throne for the Gadi and the marble paving of the floor of the Sabha mandal. The enclosure for keeping the earthen jars was also constructed in these days.

Swami Jeramdas followed in the footsteps of his revered predecessors and made several pilgrimages. Sambat 1944 (1887 A. D.) saw him at the Semi-Kumbh fair at Prayag, sambat 1948 (1891 A. D.) at Kumbh at Hardwar and sambat 1949 (1892 A. D.) at Hardwar again. He bestowed freely upon the poor and the needy and kept the memory of his teachers ever bright and shining. Returning from the last named pilgrimage he occupied the new marble gadi throne at 9 a. m. on 2nd Jeth 1950 (June 1893 A. D.).

HISTORY OF SHRI SADHBELLA

Here is the list of the chelas of Swami Jeramdas:—

No.	NAME.	Date of initiation in Udasin order	Further details.
1	Bawa Kowaldasji	14th Jeth 1943 (June 1886 A. D.) 2 p. m.	Passed away at the age of 65 on last Jeth 1950 (June 1893 A. D.)
2	Bawa Harnamdasji	15th Asu 1944 (1887 A. D.)	The present occupant of the Gadi.
3	Bawa Santdasji	Mangh Sankrat 1946 (1889 A. D.)	Passed away on 1st Jeth 1952 (1896 A. D.) at Sadhbella.
4	Bawa Gangadasji	At Hardwar on Kumbh day 1948 (1891 A. D.)	Passed away at the age of 16 on 6th Phagun 1961 at (1904 A. D.) Sadhbella.
5	Bawa Atamdasji	Mangh Sankrant 1949 (1892 A.D.)	
6	Bawa Thakurdasji	Mangh Sankrant 1849 (1892 A.D.)	
7	Bawa Basantdasji	Basantpanchmi 1949 (1892 A. D.)	Went away from Sadhbella in Sawan 1953 (1896 A. D.)
8	Bawa Harisaranji	Basantpanchmi 1949 (1892 A. D.)	Still resides at Sadhbella.

Swami Jeramdas passed away on the 8th of Akhar 1950 (July 1893 A. D.) at 4 p. m. at the age of 60 years. His corpse was consigned with all due ceremonies to the holy waters of the Indus and no pains were spared to give the important occasion its due solemnity and grace.

Before his death Swami Jeramdas had already conferred the honour of the Gadi upon his senior chela, Swami Harnamdas, and entrusted the duty of seeing his wishes carried out to Bawa Karandas.

Shriman Baba Haridasji, Udasin.

Shri 108 Swami Harnamdasji Maharaj Udasin.

(The present incumbent of the Gadi).



श्रीसाधुबेलातीर्थके गहोथर श्री १०८ स्वामी हरिनामदासजी उदासीन ॥

श्रीमान् बाबा हरिदासजी ॥

CHAPTER VI.

SHRI SWAMI HARNAMDASJI.

From Wenesday 8th Akhar 1950 (July 1893
A D.) (5 p. m.) to —

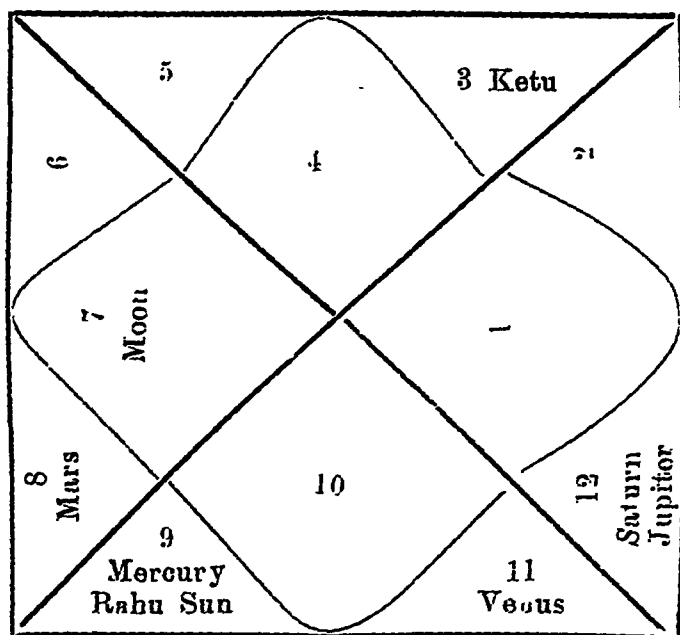
The installation ceremony in the case of Swami Harnamdas was performed by Bawa Karandas. Every one can bear testimony to the purity and splendour of the private as well as the public life of the present incumbent of the Gadi of Sadhbella. The Swamiji is looked up to with veneration and respect all over India, and reference is made to him whenever any generous scheme is launched in this province. He is universally regarded as a staunch supporter of the Sanatan Hindu Dharma, and the cow-protection movement. He has an special *penchant* for anything that has the least bearing on education, and rarely has anyone in his position done so much for the learned as he continuously tries to do.

The following chart will make it plain that the present high souled incumbent of the Sadhbella Gadi was born under an exceptionally auspicious con-

HISTORY OF SHRI SADHBELLA

junction of heavenly bodies.

Janma Lagan or the position of the planets at the time of the birth of Swami Harnamdasji.



Sambat 1937 (Vikram era) Shaka era 1802
Paksha Krishna (dark fortnight of the month) 10th
Sunday, Gharis 22 (each ghari includes 24 minutes)
and Pals 51 (a pal means $\frac{1}{60}$ of a Ghari); Atigand
Ghari 24, Pals 35; the sun being in Dhanarashi
(Gagitarins or the Archer) at Ghari 31, Pals 55 from
the rise of the sun.

He comes of a Vaishya family settled in
Sukkur on the holy banks of the Indus, and his ori-
ginal name was Narain. He was born on Sunday
the 7th of Poh 1937 (1880 A. D.) and initiated in

SHRI SWAMI HARNAMDASJI.

the Udasin order at the age of seven. In his regime the glory of the Sadhbella has attained fairly dazzling proportions. In many respects indeed this island rock-temple is unique in India, and has no rival.

The following "constructions" date from the regime of the Swamiji :— In sambat 1951-52 (1894-95 A. D.) was constructed the balcony at Raj Ghat. In sambat 1953-54 (1896-97) was constructed the Landhi adjoining the Ram Jharokha with its four rooms and superstructure. In sambat 1954 (1897 A. D.) Hardwar Ghat and Gao Ghat were paved. In sambat 1955 (1898 A. D.) a platform made of Sindhi stone was raised at Devi Ghat and the space to the north-west of Guru Mandir was paved with Sindhi stones. In sambat 1954 (1897 A. D.) the cottage near Gao Ghat took its rise, while the big cottage was built in 1955 (1898 A. D.). The space around the well was paved in 1955-57 (1899-1900 A.D.). In the same years the Chatni platform was paved and roofed. Another platform was erected to facilitate the washing and cleansing of utensils. This space above the Kushavarat Ghat and round the banyan tree was paved with Sindhi stones.

In sambat 1958 (1901 A. D.) the Tulsi platform—all of marble—took its rise.

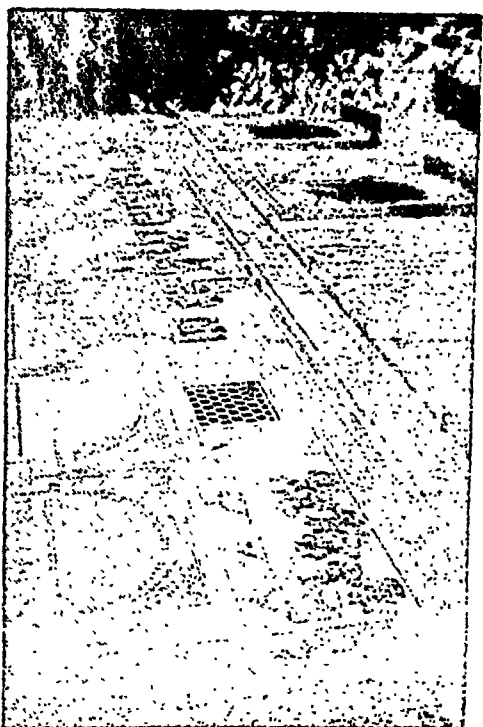
In sambat 1959 (1902 A. D.) a small marble

HISTORY OF SHRI SADHBELLA

platform was raised behind the Kothar, and the space between the place for water—storage and Ganesh Ghat was paved with Sindhī stones. In 1960 (1903 A. D.) the floor of the Bhandara was paved with Ambala stone, and the big wall adjoining the Gopal Kunj was constructed of Sindhī stone.

In sambat 1961 (1904 A. D) Gopal Kunj was paved with Sindhī stones, and below the Kushavarat Ghat, the Ghat as well, as the flooring was paved with Sindhī stones. In sambat 1961-62 (1904-05 A. D) fifteen big and two small roofs were raised over the Guru Mandir. In sambat 1962 (1905 A. D.) the platform as well as the space included in Arakhor and in the back lane was paved with Sindhī stone. In sambats 1963-64 (1906-07 A. D.) Ram Jharoka was built with its staircase. The Vidyala (school) was opened in 1964 (1907 A. D.). In the same year the "Hawai Bunder" as well as two Nim rooms over Ram Ghat and Kushavarat Ghat took their rise and three iron sheds were raised over the Pangat. The little Sadhbella was secured, and the ground below the Ram Jharoka paved with red stone. In 1964-65 (1907-08 A. D.) the space around the spot consecrated to Mahadeva was paved with Khatu stone. The Landhi with its verandah, the two small rooms below on the west of the Guru Mandir, and the granary rooms were paved

(अ) गुरु मन्दिर के पश्चिम दिशाका चित्र ।



(a) View of the Gura Mandir from the western side.

SHRI SWAMI HARNAMDASJI.

with Khatu stone. In sambat 1966 (1909 A. D.) were constructed roof of the Sadhbella, the place where water-jars are kept, Suraj Kop and a Bunder extending upto Vishnu Ghát. Three marble walls were raised in the verandah of the Guru Mandir, and subsequently, figures of Jai Bijay, two lions, two peacocks and two elephants were sculptured over these. In sambats 1967-68 (1910-11 A. D.) was constructed the reservoir for water as well as the water wheel. Brick flooring was provided for the Devi Mandir and Kothar in 1967 (1910 A. D.). Latrines were constructed in 1967-68 (1910-11 A. D.) and the ground outside paved with Sindhi stone. Khatu flooring was provided for the room adjoining Arakhore in 1968 (1911 A.D.). In 1969 (1912 A. D.) were constructed the marble staircase inside the Sabhamandal, two large brick dots inside the landhi to hold leaf-dishes, two wells and one room near the reservoir, one big room near the Banyan tree beside the Kushavarat Ghat, and a Bunder from Vishnu Ghat to Shiv Ghat. In sambats 1969-70 (1912-13 A. D.) were constructed the pillars outside the Guru Mandir two dots with their two Umbrellas and three marble walls. In sambat 1970 (1903 A. D.) iron sheds were provided over the Tulsi platform and the place for Pangat. In sambat 1970-71 (1913-14 A. D.) the big platform

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called Satnarain platform was raised with its two staircases on each side. Two rooms were constructed on the north side of the Bhandara and the well. To the east of the well a two-storeyed building was built with its platform of small Sindhí stone, as a receptacle for utensils, pickles etc.

The years 1970-1973 (1913-16 A. D.) saw the rise of the Mandir of Kailas Mahadeva with its marble floor. Two rooms and one big room (beside the staircase) were constructed below. In the middle landhí the floor was paved with coloured bricks. In sambat 1971-72 (1914-15 A. D.) one room with a paved verandah was raised alongside the Sri Satnarain. In sambat 1972-74 (1915-17 A.D.) the tall stone chair and its marble pedestal was raised near the Ram Ghat. In 1972-73 (1915-16 A. D.) were built Dukh Bhanjan Ghat, four towers, Tírvaní Ghat with its platform covered with water, and the Bunder until the upper end of Jamna Ghat. In 1972 (1915 A. D.) saw the raising of a broad and deep stone foundation and running platform to connect the little and the big Sadhbellas (on the north-west of the channel). In 1973-74 (1916-17 A. D.) were built the granary room in Pangat and its superstructure. Marble walls with marble figures sculptured upon them were built behind the Guru-Mandir, and one of the two big rooms beside the Guru Mandir staircases,

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was built in this year. In 1975 (1918 A. D.) one big and another small marble platform were built to the north of the Guru Mandir, and to the south of Devi Ghat. In the same year an image of Guru Baba Srichand Maharaj was duly set up opposite to the entrance of the Guru Mandir. In sambat 1976 (1919 A.D.) a marble chair was raised on a pedestal of Sindhi stone between the tower to the east of the Mandir and the platform. In 1975-77 (1918-20 A. D.) were constructed a marble floor in the eastern quadrangle of the Mandir, and a small marble door, in the southern direction. In 1976-78 (1919-21 A.D.) were constructed a chair over the Mandir, two wire cages, two umbrellas to the west, two dasas in the outer and inner windows and Kharao and two Jharokas. The outer walls in the western and southern directions were completed. In 1977-78 (1920-21 A. D.) a marble ornamented dot was constructed below the Mandir in the three verandahs. In 1975-77 (1918-20 A. D.) marble flooring was provided in the quadrangle to the north of the Mandir, and inside the enclosure where images are kept.

Bombay Ghat, Ram Ghat, Kunj Gali.

In sambat 1977 (1920 A. D.) were constructed two rooms adjoining the Ram Ghat, two storeyed brick enclosures, brick pillars supporting the Kunj gali,

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the three brick rooms over them, and the lodging for a sweeper to the south of the latrines. A marble platform was built over the Bombay Ghat staircase in 1977-78 (1920-21 A.D.) and the marble carpet-like tiles arranged over the two towers of Bombay Ghat. A similar marble flooring was provided to the east of Ram Ghat from the tall chair to the latrines. In the same way was paved the ground to the west.

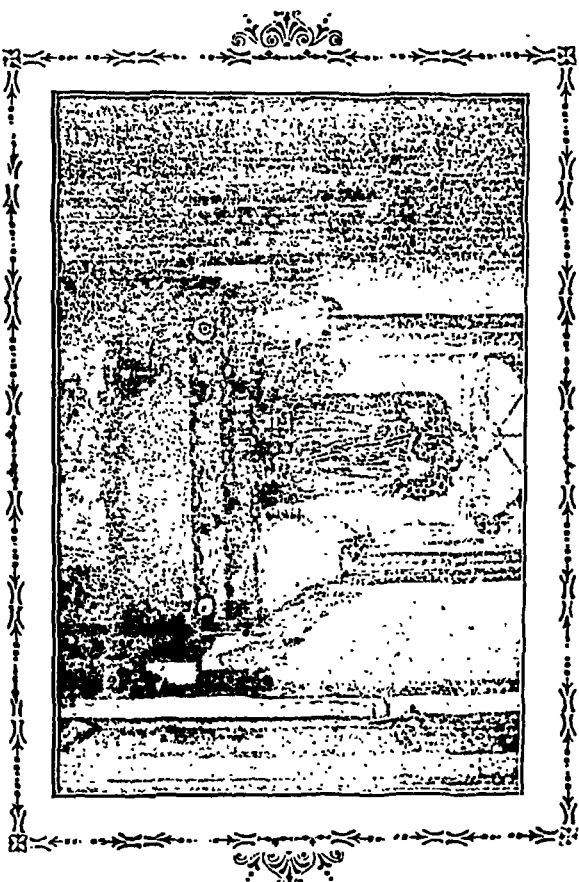
Little Sadhbella and Satnarain.

In 1976-77 (1919-20) was built a marble platform to the east of Satnarain. In 1977 (1920 A. D.) was provided a Kharao and flooring inside the Satnarain Mandir, and the walls plastered with cement. Sambat 1978 (1921 A. D.) saw the raising of a small temple for the bull of Mahadev. Behind the Satnarain Mandir the ground to the east and north was paved with Sindhi stone. In sambat 1978 (1921 A. D.) a landhi of pucca bricks was built beside the Suraj Ghat to lodge the bulls.

Miscellaneous Works.

In 1974 (1917 A. D.) an iron fencing was provided for the images to the west of Guru Mandir. Sambat 1975 (1918 A. D.) saw the construction of pucca brick pillars to support the Kunj Gali; iron girders were placed over these and wooden roof plastered with kutcha cement raised above. An iron

श्री साधुनेला तीर्थ चाग में श्री सत्य नारायण जी
मन्दिर- लक्ष्मी. तुलसी. सहित



Shri Sat Narain Mandir.

SHRI SWAMI HARNAMDASJI

gate was provided for the marble enclosure inside which the carvers in marble sit to do their work. The same year saw a brick platform for the garden to the north of the Guru Mandir with its Sindhi stone pavement in front, as well as a small brick room between the Gao Ghat and Nim tree. In 1974 (1917 A. D.) a Sindhi stone bunder was constructed from the Kushavarat Ghat tower to Saraswati and Suraj Ghat. In 1976-77 (1919-20) were constructed the marble floor of Devi Ghat, the Dasas of the Ghats, the Kharaoo and the upper flooring. A marble platform was raised nearly on the north side and a marble flooring provided to the western quadrangle. In 1977 (1920 A. D.) was constructed the pavement inside the Mandir of the Annapurna Devi, as well as the marble umbrella and Kharaoo in it. A new gate was opened to the east. In 1978 (1921 A. D.) a marble pavement was constructed in Hanuman Mandir. In 1978 (1921 A. D.) a place for Bhandar was built by constructing in the first instance brick pillars, in Brahma's at the end of Ganesh mandir, placing iron girders over them and raising a roof over them. In 1977-78 (1920-21 A. D.) the brick balcony over Raj Ghat was dismantled and the construction of a marble balcony commenced in its place a piece of work which has not yet been quite finished. In 1979 (1919 A. D.) a bunder was built between Khar

HISTORY OF SHRI SADHBELLA

Ghat and Ram Talai. Two stone walls were built alongside Ram Talai, and Ram Talao. In 1977 (1920 A. D.) a stone wall was built at the end of Kuber Ghat while in the middle space a concrete-stone foundation was raised. Bherun Ghats were built near the Krishna Ghat and farthest corner. In 1978 (1921 A. D.) Agra stone work was begun over the Raj Ghat staircase. In 1975-78 (1918-21 A. D.) a stone embankment was raised in the Har-dwar Ghat island and the space between the Ghat to the river was filled with limestone and concrete. A stone flooring was then provided over that island from Gao Ghat to Devi Ghat. In 1975 (1918 A. D.) the big as well as the small water reservoirs were constructed over the dot alongside the Chunderkope. In 1978 (1921 A. D.) a stone wall was raised beside the Chunderkope to hold fuel.

Now to turn to a different subject. 2 years and eight months had hardly elapsed since the accession of Swami Harnamdas to the gadi when Maharaj Karandas passed away at the age of 85 on Saturday, the 4th of Phag 1952, (March 1895 A. D.) at 2 a. m. The same day Swami Harnamdas conferred the vacant gadi of Kothar upon his senior disciple Bawa Haridas, who had been initiated by Swami Harnamdas in sambat 1950 (1893 A. D.) Bawa Haridas took as his disciple Advaitanand who in

SHRI SWAMI HARNAMDASJI

turn took Ishwaranand as his disciple. The two last mentioned ones joined the order of the Udasíns together on the 3rd of Vaisakh 1976 (1919 A. D.).

SHRIMAN BAWA HARIDASJI.

He was born on the 6th of Manghír 1928 (1871 A. D.) in Delhi, his parentage being Gour Brahaman. His original name was Gopal Sharma, and his father's Shríman Pandít Mohanlal Sharma, while his mother was entitled Shríman Hardevi. Bawa Haridas's ancestors were noted for their devotion to God Shíva, and the Shiv temple founded by them on the banks of Jumna near Krishna Ghat at Delhi is still to be seen. Having lost his mother at the tender age of three the infant Gopal was sent to live with his maternal uncle. The latter had no son of his own, and he treated his nephew in all respects as his own son, attending carefully to his upbringing and religious education. In accordance with the prevailing usage he got his ward married at the early age of 9, but no untoward results followed this step, and there was no break in the education of the future Kothari. After being taught Sanskrit and Híndí his maternal uncle sent him to a school where both Urdu and English were taught. The young student did not, however, take so kindly to secular learning as to

HISTORY OF SHRI SADHBELLA

religious exercises. Slowly and gradually he weaned himself from worldly pursuits and worldly objects, till at last his one passion in life became to frequent the company of Sadhus. These tendencies were confirmed by his contact with a learned Sadhu who gave him religious instruction. His father and uncle were averse to the new phase that showed itself in his life. For a time their opposition stifled the eager desire in the breast of Gopal to renounce the world, but when he reached the age of 19 the youth could no longer continue in the old ruts, and he left his wife and people to wander in the wide world.

Sambat 1943 (1886 A. D.) saw him at Alore. Thence he betook himself to Jaipur, Ajmír, Pushkar Raj, Valotra and Dharnídhari Jhari. Thence he proceeded to Gujrat, Dhranghara, Jorao and Bombay. The next step took him to Gomti, Dwarka, Mandiri and Narainsarvar. From the last mentioned place he went to Ashapuri Devi. He stayed for a considerable number of days at Dhano-dhar, and then went to Bhuj, Anjra, Malia, Morvi, Rajkot, Jetpur, and Girnar. He remained at Hanuman Dhara for an appreciable length of time, and then left it for Sudhamapuri and the Dípbunder. At the last mentioned place he had the good fortune to meet a devotee of Vishnu who was a highly gifted person and was an adept in things devotional and

श्री साधुवेला तीर्थ के वर्गीचे का मन्दिर संगमरमर का
श्री कैलास महादेवजी ।



Mandir of Kailas Mahadev.

SHRI SWAMI HARNAMDASJI.

religious. It was his practice to offer a handful of rice to any needy person who went to him and wonderfully enough, that handful of rice cooked or boiled used to prove more than enough to support a single person. From this great man Bawa Haridas learnt a good many things, and to him he owes his knowledge of Bhakti and Yoga. After a long stay with the above mentioned devotee he went to Cambay, Broach, Bombay, Rameshwar, Madras, Malabar, Padamnabh, Janardan, big as well as small Narayan and Kanya Kumari (Cape Camorin) itself.

The Malabar coast pilgrimage took him one month. From Cape Comorin he footed out the distance by the beach (150 miles) to Kartik Swami. Thence he went to Jakao Bunder, Zanzibar and Aden, and imparted his message of Bhakti at all these places. Then he took his way to Muscat, Guvadhar, Chooawal Bunder, Kech Makaran coast until he reached Karachi. Some body advised him at Karachi to go to Las Bela and following that advice he proceeded to Las Bela, Khorasan, Khairan, Charbarjak, Seistan, Bechbaran and Fran. At the last mentioned place he fell ill, but as he was accompanied by a dozen brethren or so, he was not put to any extraordinary trouble or discomfort. The next place he visited was Garshak, which was followed by Kandhar in Chet 1947 (April 1890 A.D.). From Chaman

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he went by rail to Shalabag, Gulistan, Khost Bungalow, Harnai, Sibi, Dadar and Shikarpur. Then at length he came to Sadhbella, Sukkur, on Basant-pachami day in Mangh 1947 (February 1890 A.D.).

Bawa Haridas accompanied Swami Jeramdas to Hardwar in 1949 (1812 A. D.) and next year became the disciple (number one) of Swami Harnamdas. It is only to be expected that he should have accompanied his Guru on all his pilgrimages. His Guru, Swami Harnamdas, has made the following pilgrimages:—Kumbh fair at Prayag in 1950 (1893 A. D.), pilgrimages to Dowarka, Rameshwar, Jagannath in 1957-58 (1900-01 A. D.), Kumbh fair at Hardwar in 1960 (1903 A. D.) Kumbh (again) at Paryag in 1962 (1905 A. D.), pilgrimage to the original Gadi—Dhuni Sahib— of Swami Bankhandiji Maharaj. In 1965 (1908 A. D.) the Swami sent his offering of grain to the Kumbh on the Godavari Bank and won much praise. Sambat 1966 (1909 A. D.) saw him at Hardwar, Kedarnath, Badrinath, Muttra and Bindraban. In 1968 (1911 A. D.) he went again to the Semi-Kumbh fair at Prayag. 1972 (1915 A. D.) saw him at Hardwar Kumb, at Jullunder, and the burning mountain of the three Goddesses.

In 1977 (1920 A. D.) as well as in 1978 (1921 A. D.) Swami Harnamdas sent grain offer-

SHRI SWAMI HARNAMDASJI

ings to the Kumb fairs at Godavari and Hardwar and proved himself to be a worthy successor of the great ones who have adorned the Gadi of Sadhbella. Swamiji's departure on a pilgrimage is a signal to a host of householders to do likewise, and these accompany him in shoals to whatever places he visits. On the way this notable concourse takes pleasure in bestowing large charities upon the needy, the learned and the priestly class. The Swamiji is regarded all over India as an eminent patron of learning, culture, and religion and on several occasions he has been invited to preside over learned religious gatherings and conferences. It is not infrequent to find learned men hurrying to do him homage as soon as they hear of his approach, and it will not be surprising to be told that quite a host of encomiastic verses have grown up around him. Here is a specimen composed by Shriman Pandit Ayodhya Parsad, Ashu Kavi of Kashi :—

॥ शत्रुरण जय प्रबन्धः ॥

श्री मत्सखर सिन्ध्वन्तस्साधुबेलां महत्तमाः ।

ये वतीर्णा महात्मानो वनखण्डि तपस्विनः ॥ १ ॥

श्री १०८ हरिनामदासारख्यस्वामि नाम्ना महोदयाः ।

महत्सु सत्सु विद्वत्सु विजयन्तेच्छदातृषु ॥ २ ॥

Meaning of the Shloka:— May he be victorious in the assembly of the high-souled, the learned, and the

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The following is a brief account of certain institutions, usages, etc. existing in the Sadhbella at present :—

(1) Shri Guru Mandir:— In this temple is kept the Guru Granth Sahib, the holy book. The pedestal on which rests the Granth Sahib is quite a work of art, with its wonderful execution of ornamental designs. He would be brute indeed who could look upon this splendid throne without being moved by its beauty and magnificence. The chamber which holds the cradle is closed by a silver gate. The temple is full of beautiful pictures of Gods, Rishis, Saints and incarnations of God. It is a privilege to see the sculptures, the wonderful hanging lamps, and the host of artistic things which make this temple a renowned Mandir.

(2) Sabha Mandal:— This spot is the one where host of people gather to have a darshan of the Mahant who sits under the banyan tree on his rich marble throne. The personality of the present occupant of the gadi, coupled with his known purity and

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learning, provide a powerful attraction for pilgrims of all kinds. Every day he has to settle innumerable disputes and quarrels, and he is recognized to be a most beneficent agency working for harmony and good will.

(3) An-Koote:— Opposite to the throne is a temple consecrated to the goddess, and in that spot is deposited the “Kamandal” given by Anpurna Devi to Swami Bankhandiji Mahraj. This Kamandal is worshipped with all due formalities during the “Ekana” holidays. It is generally believed that it is due to the virtue inherent in the “Kamandal” that the Sadhbella is able to provide sustenance for many multitudes every day, and it is accepted as an article of faith by the admirers of the Sadhbella that as long as the wonderful “Kamandal” be extant, the Sadhbella will have no difficulty in maintaining its glorious tradition of never turning away any visitor or pilgrim, hungry.

(4) Pathshala (i.e. School):— This school provides instruction in Sanskrit and Hindi to anyone who desires to take advantage of it. No fees are charged. Ample and comfortable arrangements have been made for Sadhus and Brahmcharies. These two classes of persons are not only housed and boarded free, but they are given apparel etc. too free of cost. The Pathshala hours are 8 a. m. to 11 a. m. and again 3 p. m. to 6 p. m.

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(5) Pustakalaya (Library): This contains the four Vedas, the six Shastras, the 18 Purans, the 24 Smirities, and all authoritative and well-known texts as well as commentaries on Vedant, Logic, Mīmāṃsā, Yoga, Sāṅkhya, Astrology, Music, Poetry, Lexicography, Literature, Ethics etc: The library includes a number of manuscripts too, some of which have not yet been printed by anyone.

(6) Vachnalya (Reading room). Periodicals and magazines as well as daily, weekly and fortnightly papers in Hindi, Gurmukhi, Sindhi, Urdu and English are provided, and anyone can take advantage of this Reading Room without the payment of any subscription.

(7) Ram Jharoka :— This quarter contains several chambers intended to serve as lodging for the several Sadhus who visit the Sadhbella. There are many people who having nothing else to do, turn Sadhus, and live on the credulity of the populace. Such humbugs find no encouragement in Sadhbella. Before admitting any Sadhu to these chambers, the Swamiji tests his powers and capacities to know if he be really an ascetic or a learned man. The Sadhus inhabiting the Ram Jharoka spend their time in study, devotions, religious discussions and such other eminently useful and creditable pursuits.

(8) Little Sadhbella :— This adjunct to the big

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Sadhbella contains Satnarain temple, Shiv temple and several Samadhis of departed Saints. Formerly this spot got disconnected from the major Sadhbella as soon as the hot season came, for water would then rush in between the two Sadhbellas. Since the building of the stone embankment, however, all is well and one can go easily from one part to the other at any time of the year.

(9) Shri Guru Bankhandi Bag:— This garden, which has a beauty all its own, is situated on the Little Sadhbella and contains flowers of many hues and shades and some rare plants. It is the favourite resort of people living at Sukkur and Rohri.

(10) Havaí Bunder:— This is an open spot to the south-east of the Sadhbella, open to the cool breeze which acts as a tonic and restorative to jaded brains, and heat-oppressed bodies. Marble seats have been provided, which are wonderfully cool places to sit upon, even in the hottest part of the year. This place is much fancied during the summer season.

(11) Shikarpur house or temple:— Since 1952 (1895 A. D.) Swami Harnamdas has a house at Shikarpur too.

(12) Madhav Bag:— This place is situated at Sukkur, and contains a temple of Lakhshami Narayan, as well as a temple holding Shri Guru Granth

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Sahib.

(13). Tapoban:— It has become the property of the Sadhbella authorities since 1976 (1919 A. D.). It is situated to the south of the Sadhbella on the farther bank of the river. It is an ideal place for solitude and meditation.

(14). Rishi Kesh:— This is a collection of rooms on the north bank of the river and is meant to be a lodging house for pilgrims who flock to Sukkur on various occasions. A pilgrim cannot stay for more than three days at a time at Rishi Kesh unless with the express permission of the Mahant. It is the property of the Swamiji. The Rishi-Kesh was being built from 1975 to 1978 (1918 to 1921 A. D.)

(15) Shri Guru Srichand Dev Temple:— This temple is situated in the north of the Guru Mandir in the Sadhbella, and it contains a big marble statue of Shri Guru Baba Srichand Maharaj.

The Shri Sadhbella always presents an appearance of a huge fair, and on Sunday as well as such holidays, as the Janamashtmi, Divali, Vaisakhi etc, it is crowded to suffocation. On all important occasions arrangements are made for Bhagats (devotional minstrels and singers) to cater to the religious and devotional instincts of the populace. Here is a brief account of the existing usages and practices observed

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every year at Sadhbella:—

Shri Swami Bankhandiji Maharaj first set up Dhuni Sahib at Sadhbella, and followed it up with the installation of Anapurna Devi, the Shivlinga at Pangat, and the Gadi. The small images of Hanuman and Ganesh were subsequently added. During the Ekana holidays, twice a year, the Devi is worshipped with all eclat, while on Ashtami day splendid arrangements are made to feed maidens. At night time during these holidays, a recital of the story of the goddess takes place. Ram Nomi day is duly celebrated with Kathas from Ramayan and worship of Shri Ram Chandra in the Guru Temple. The figures of Shri Ram Chandra, Lakhshman and Sita in Sadhbella are anterior indeed to the installation of the Guru Granth Sahib. The latter was duly installed in 1930 (1873 A. D.). Pictures of all Hindu deities are to be found in the temple. Marble effigies of the 24 Incarnations of Hell and Heaven (symbolized) of Shri Swami Jeramdas and Bawa Karndas are sculptured over the walls to the west of the temple.

All the gods are worshipped at morning time, and at evening time conch-shells are sounded while making an Arti. On Ekadashi day in Jeth, bread of Phulhar is served in Pangat. The anniversary of the great Founder is observed on the 2nd of Akhar every year.

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Shri Guru Granth Sahib, Gadi Sahib, and Kothar Gadi Sahib are worshipped on Puranmashi day in Akhar. Rakhrries (thread around the wrist) are fastened on Puranmashi day in the month of Sawan. The Janamashtami day is observed in a magnificent manner. Everybody fasts the whole day, and at night the life history of Shri Krishna is recited and due worship done in the Mandir. The birth-day of Shri Guru Shrichand, the Grand Master of the Udasin order, is celebrated in the month of Bado. In Asu His death anniversary is celebrated with the distribution of dry bread parsad. Shri Guru Nanak Dev's death anniversary is celebrated on the 10th of Asu with the distribution of " Karah " parsad. On Dassahra a katha from Tulsí Ramayan is recited describing the killing of Ravan at the hands of Shri Ram, and three days before the Dassahra, Saraswati celebrations are organized in the Pathshala. Diwali is celebrated with a festival of lamps, and Goddess Lakhashmi is worshipped in the temple of Devi at evening time. Phulhar bread is served on Giyaras day in Kartik season in Pangat. The Guru Nanak Birthday is celebrated in Kartik with hymns and recitals from the Guru Granth Sahib, and distribution of the Karah parsad. Recitals from Shri Guru Granth Sahib take place on the Rasantpanchmi day. Yellow apparel is cast over the

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Thakurs, which are then duly worshipped, and the ceremony concluded with saffron Karah Parsad. Shivratri is observed with a twenty four hours' fast and the worship of Shiv takes place at noon time. The Samadhis of Bawa Dinanath are worshipped on 12th Phagan in the little Sadhbella. Holi day is ended with a worship of Holka and her eventual burning. On the day following (Dhuria) the gadi is worshipped.

Now we draw near the end. We may close our narrative with a reference to the philanthropic work always going on in Sadhbella. From the Mahant down to the junior-most Sadhu every member of the fraternity is vowed to a life of poverty, austerity, purity, devotion and service, and all the money-offerings are utilised towards the glorification of the Sadhbella and the aid of the poor, the learned, and the religious. The Mahant disposes off countless disputes every year, and what a terrible responsibility and heavy job it is, can be known only by one who follows him through the endless strifes and arguments and reconciliations that he has to deal with from morning till evening.

In 1953 (1896 A. D.) when the great plague broke out at Sukkur, and the towns of Sukkur and Rohri were almost de-populated about two hundred

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fifty Sadhus found a refuge in the Sadhbella, and every one of them was lodged, fed, and provided with comforts by the exertions of the Sadhbella authorities. So also during the great famine in 1956 (1899 A.D.) when people from Marwar and Gujrat were dying of starvation, about a thousand Marwaries found their way to the Sadhbella, and the Swamiji sheltered them and fed them for full six months when it became possible for them to find a satisfactory means of livelihood.

The present Mahant was one of the foremost opponents of the Patel Hindu Marriage Bill (introduced in the Imperial Legislative Council in 1919 A.D.) as he realized that its result would be to undermine the entire Hindu social organization.

It is hoped that he will live long to be a staunch pillar of the Hindu religion, to carry out the many schemes of public good which are ever finding way to his heart, and to exalt the glorious name of the beautiful monastery and island over whose destinies he presides.

Om Shanti! Shanti!! Shanti!!!

ERRATA.

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